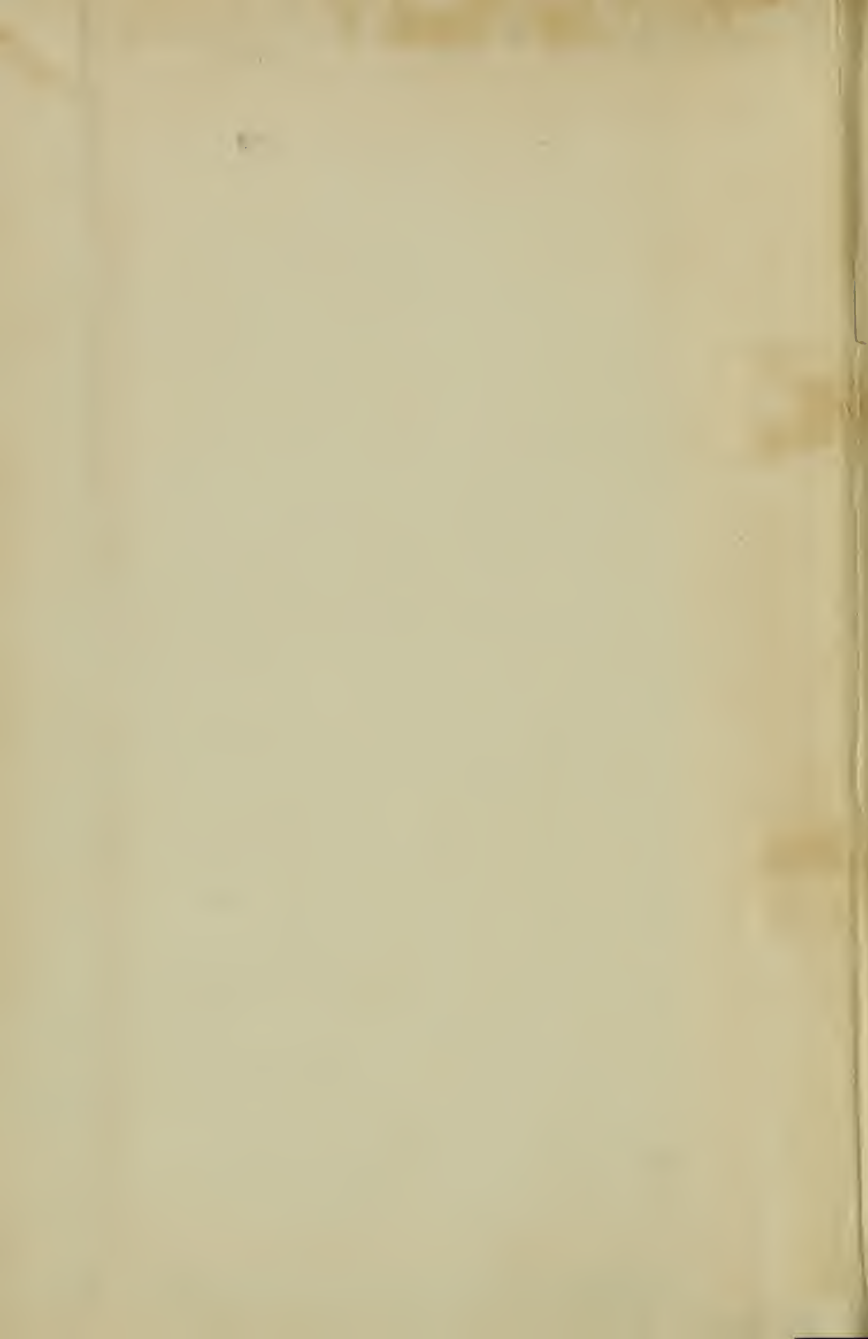




the Chaplain

Reflections on Defense

By Some French Christian Officers



Twenty-fifth Anniversary

International Christian University

By Melvin A. Ulmer, Jr.



Hymnological "Hit Parade"



The Mystics Are Here

By John L. Kent



Chamber Theater —

Chancel Drama Anyone Can Use

By Marvin Hill

SPRING QUARTER

1974

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A JOURNAL FOR CHAPLAINS SERVING THE ARMED FORCES,
VETERANS ADMINISTRATION AND CIVIL AIR PATROL

Vol. 31, No. 1

Spring Quarter, 1974

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THE CHAPLAIN is published quarterly by The General Commission on Chaplains and Armed Forces Personnel, an incorporated civilian agency maintained by 39 affiliated religious bodies. Since 1917 the Commission has been in liaison with federal government concerning the chaplaincy of the Armed Forces and Veterans Administration and the moral and religious welfare of service personnel and hospitalized veterans. Printed in the U.S.A.

Subscription: \$5.00 a year (4 issues): \$1.50 a copy.

Editorial office: 122 Maryland Ave., N.E., Washington, D.C. 20002. Second-class postage paid at Washington, D.C., and at additional mailing offices.

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FROM THE EDITORS

Tribute to a Fallen Comrade

ON DECEMBER 13, 1973, Arthur Carl Piepkorn of Concordia Seminary, St. Louis, Missouri, passed away as the result of a heart attack. He was laid to rest at the National Cemetery at Jefferson Barracks, Missouri. In addition to his varied academic pursuits he gave a great deal of time, thought and energy to the military chaplaincy. Those of us who were privileged to know him in chaplaincy matters respected and valued him as a wise and patient elder brother. Readers of this quarterly will recall Dr. Piepkorn's work on the interfaith chaplaincy study paper

which appeared in the spring issue of 1972.

At a chapel service a few days after his death Concordia Seminary expressed its thanks for the Christian life and work of Dr. Piepkorn. From that memorial service we repeat here the informative biographical summary and the loving tribute from his seminary colleagues:

"Arthur Carl Piepkorn was born at Milwaukee, Wisconsin, June 21, 1907, the son of John Albert and Bertha, nee Taenzer, Piepkorn. He was graduated from Concordia College, Milwaukee, in 1925, and from Concordia Seminary, St. Louis, in 1928. Encouraged to Semitic studies by the late Walter A. Maier, he earned a doctorate at the University of Chicago by 1932 with a specialty in Babylonian archaeology. He was ordained in 1930 and served pastorates in St. Louis, Missouri; Chisholm, Minnesota, and Cleveland, Ohio. From 1940 to 1951 he was on active duty as an army chaplain, the senior chaplain of the U. S. occupational forces in Germany in 1945, the commandant of the Chaplain School in Pennsylvania 1948 to 1950, and president of the Chaplain Board 1950-1951. When he retired in 1967 he had received thirteen medals and decorations. He returned to academic pursuits in 1951 with election as professor of systematics at Concordia Seminary. A superb combination of thoroughness, excellence and cordiality marked his service in various fields: the symbolical books of the Lutheran Church (co-translator of the Tappert edition), liturgical studies and practices, leader in doctrinal conversations with the Roman Catholic Church, medieval and Reformation paleography. His service record lists twenty major fields of publication and editorial pursuits. In these, as well as in his fifteen-minute chapel addresses at the Seminary, he exerted excellence both painstaking and colorful, which his hearers and associates accepted from a man who was basically a kind helper. His death interrupts completion of *The Religious Bodies in the United States and Canada: A Profile of Beliefs*. He was married in 1936 to Miriam Agatha Sodergren, who survives him with daughters Mary (Mrs. Edward E. Eckart), Faith (Mrs. Richard E. Hoffmann), Felicity (Mrs. James C. Steere), and Angela. Seldom has a man in one lifetime achieved such a measure at once of respect and affection. Lux aeterna luceat ei!

Only One Admiral in the Navy Chaplaincy

We are told that there are more general officers and admirals on active duty today than there were at the end of World War II. In view of the continuing decline in the size of the armed forces it is not surprising that pressures have developed to reduce the number of generals and admirals on active duty.

The Navy has proposed a reduction of 35 of its flag officers in 1974, 75 and 76. Twenty-six of these would be from the Unrestricted Line, three from the Restricted Line and six from the Staff Corps. One of the latter reductions would be from the Chaplain Corps, leaving a single Rear Admiral among approximately 860 chaplains.

Chaplaincy committees and executives of several major religious bodies have expressed concern to the Secretary of the Navy regarding the wisdom and rationale for including the chaplaincy in this proposed reduction. The chaplaincy in each of the military services has had two generals or admirals on active duty for many years. They have not contributed to the great inflation of general and flag officers in other areas. It is interesting to note that the Army and Air Force recently selected new brigadier generals to be assigned as Deputy Chiefs of Chaplains. Only the Navy proposes to move in the opposite direction.

The most difficult problems of the armed forces in recent years and in the foreseeable future are people problems. No one makes a more substantial contribution to the alleviation of these problems than the hardworking, effective chaplain. It would seem that the Navy tends to slight this factor in the assessment of its future operational and overall requirements.

It is appropriate that the civilian religious and chaplaincy leaders should rise to state the case on behalf of the chaplaincy at this point. Historically, it was only after long effort by the religious bodies, and with the assistance of the Congress, that the original admirals and generals were assigned to the chaplaincy to improve its administration and give it needed influence at the top levels of the armed forces. Considerable resistance within the services had to be overcome in order to accomplish this modest and reasonable up-grading of the chaplaincy.

It would be gratuitous but very likely that a better argument could be made for an increase to three admirals in the Navy chaplaincy rather than a reduction to one. Financially, the present argument concerns only a budgetary pitance. Some captain in the Corps would receive a promotion to rear admiral (lower-half) or O7 for pay purposes. And obviously, some senior captain must fill whatever billet the missing admiral would have been given.

The chaplaincy at large should not be deprived of the special recognition, the greater visibility and the increased administrative influence within the Navy structure which goes with flag rank. Traditionally the military tells a great deal about its assessment of the institutional value of an activity or program by the kind of support allocated and the amount of resources made available. By this yardstick the proposed 50% reduction in the chaplaincy's admirals is not reassuring.

Civilian church representatives who work with the military on chaplaincy matters feel that as long as the chaplaincy is organized under the present system and administrative structure the system must equitably and proportionately support the chaplaincy.

There is a corporate, institutional need for two or three generals or flag officers in each of the military chaplaincies for their effective functioning within the military framework. Obviously, either the presence or the absence of these senior grades can be made a fetish. In the chaplaincy there is no warrant for their use as a reward to individuals. Their primary rationale is that they are necessary to the effective functioning of this kind of specialized, cooperative and pluralistic ministry.

All kind words to the contrary, a reduction to one admiral in the Navy chaplaincy reflects unfavorably on the chaplaincy in the corporate sense. Navy chaplains will be hard-pressed to explain why their Corps rates only one rear admiral while the Army and Air Force chaplains continue to be adequately represented at the senior levels in the armed forces.

Reflections on Defense

By Some French Christian Officers

Editor's Note

We are pleased to offer on the following pages a rather unusual "think piece." It is an extended statement by a group of French Army officers on the modern moral problems and ambiguities which they face as professional military men who are also conscientious Christians. This statement on moral guidelines is the result of a study undertaken with the personal interest and encouragement of the Roman Catholic vicar for French military personnel.

The group obviously speaks from within the French national context, but its basic concerns have wider relevance and applicability. The list of specific items which these military men have considered is very interesting. It includes nuclear war, defense alliances, military-industrial cooperation and the production and export of arms, as well as such matters as subversion and military interrogation and torture. In some circles certain of these topics frequently are thought to be outside the acceptable categories for religious discussion. The French officers were willing to attempt a very formidable task. They do not presume to have said the last word on these matters, and they invite others to join in the discussion.

Our text is a private translation by Mrs. Willard B. Brown of Rockville, Maryland, with some additional editorial attention to English word-order and paragraphing for magazine readability. The original and official text is found in the French semi-official quarterly, *Review of National Defense*, October, 1973 issue, pp. 17-46.

Translated from the original French and reprinted with the authorization of the French Military Attaché, Washington, D.C. Ed.

Preface

by Msgr. Gabriel Vanel
Military Vicar of the French Armies

MILITARY defense establishments today stir up problems, especially in certain Christian circles. Concerning these problems, the bishop-chaplain of French Catholic troops is challenged both by civilian Christians and by Christians in the military. Those of the military feel misunderstood and sometimes rejected by the civilians, as if the military condition had become somewhat incompatible with the Christian faith. Both parties await a statement that will resolve, or at least enlighten.

Changes in the actual methods of defense have rendered inadequate traditional Christian thought on the problems of war. New thinking is indispensable in respect to the ideas of a fixed faith, as recently expressed by the last Vatican Council, but also for experimental faith as lived by Christians engaged in a military career. This thinking should be on a level with their competence and with their responsibilities.

That is why, for two years, along with a board of theologians that I have gathered around me, I have asked for a group of Christian officers to attack these problems, with the sole end of furnishing, first to myself and to my chaplain colleagues, to the lay Christians of the military curacy, and then to all who wish it, military and civilian, results of research intended to make progress in our thinking.

Two stages have marked the development of the work: Last year there was a letter from the officers of this group to the Bishops of France. This year, there is a more elaborate document that they have presented to me and which is presented to you today in *The National Defense Review*.

I wish to thank the management of the *Review* for their willingness to receive it and the team of writers for giving us a synthesis of their research up to the point at which it has arrived today.

May I say that this document is not an official declaration nor a body of doctrine, absolute and indisputable. The title, "Reflections On Defense," well embodies its intent and principles. It is a stage in a work to be pursued, a proposition for reflection, a basis for dialogue. It tries to be modest and to recognize its limitations. Nevertheless, it is the result of work conducted with honesty and clarity.

It is a worthy contribution by Christians to a real problem that concerns us all.

I. Introduction — Thoughts on War

CHRISTIANS ask questions of themselves about defense. Modern means of communication have made apparent to all, instant to all, the smallest conflict which develops anywhere in the world. Every day technology places in the hands of men more terrifying means of destruction. At the same time, the church tries to redefine its attitude regarding most major problems in order to take into account this rapid evolution of our world.

Among major problems defense is doubtless one which engenders the most contradictory positions, nearly always expressed with good faith and sincerity, in an incomplete biased, passionate manner, by men, priests or laity, civilian or military, whose competence is generally limited to a particular domain. The result is great intellectual confusion and a crystallization of ideas that renders dialogue impossible. Given this situation, it appeared necessary to try to think in a way that would clarify the problems that military defense poses to Christian consciences. This task has been undertaken by a group of Christian officers, working under the administration of the Curacy of the French Army and at the request of the Catholic bishops of the Armed Forces.

This effort at reflection aims to furnish a study capable of bringing to the army, and eventually to the outside world, to Christians, priests and laity, and to all those who wish it, factors permitting them to determine intelligently the personal attitude to adopt concerning the problem of defense as it is posed to Christian consciences in France today.

This study, in fact, is deliberately limited. It does not pretend to treat in an exhaustive manner the attitude of the Christian toward peace and war across the ages and the nations. Nor does it pretend to inventory the diverse attitudes possible regarding each aspect of the problem. It is not a defense plea 'pro domo' of officers seeking a good conscience. It aims simply to clarify, to order ideas often brought up and generally poorly understood. It wishes to

show realistically the complexity of things. It desires finally to awaken reflection and to allow the opening of a calm, charitable and fruitful dialogue between Christians of legitimate diverse opinions.

It is then as "experts" on questions of defense, and at the same time as Christians particularly preoccupied, by vocation and by situation, with questions of peace and war, that these officers have drawn up this study, with one essential end — it is good to mention this — to permit everyone to best assume in conscience his responsibilities in the matter of defense.

BUT before going further and entering into the heart of the matter, it is well to bring to light the principle reason, it seems to us, that the various positions generally seem so divided and apparently irreconcilable: This is because there exist in fact only two currents of thought, two bodies of opinion that one can roughly and as a first approximation term "militarist" and "anti-militarist," even though those terms do not have on everyone's tongue exactly the same meaning. The first, while admitting, for all sorts of reasons to which we will return later, that war ought to be anticipated and in consequence prepared for, pretend to be or are thought to pretend to be the experts on the defense policy of the French government with all that that implies, including even its marginal aspects such as policy for sale of armaments. The others, in principle stating that the only way to avoid war is to renounce arms and that this renunciation can be unilateral in a Christian perspective, take positions that make them seem opposed to all forms of defense, and they risk being taken for dreamers. This dichotomy leaves no place for any intermediary opinion and discourages critical reflection. It is explained by the confusion created, voluntarily or not, by tying together tightly questions which can and ought to be examined separately, such as the necessity or not to prepare for defense, the form this defense should take, the choice of methods, etc. This examination, in which we wish to engage, can be conducted in several ways. We have chosen to examine first how the problems of defense present themselves, then to analyse the personal attitudes that one can be led to take, and finally to mention the military means of defense.

How to Pose the Problem of Defense

IN taking for the object of our study the Christian attitude toward defense, we wished to deliberately broaden the debate. For the examination of the problems posed and the existence of armed forces is without significance if these problems are not placed in the vaster context of defense, which does not have — far from it — only military aspects. Defense in effect can be defined as the grouping of arrangements which maintain our well-being by sheltering us from threats.

At the national and international levels these arrangements constitute one of the principal objects of the total policy and are, according to the nature of the threats, diplomatic, military, economic, financial, social, medical, cultural, etc. This is clear. That which is less so, is the definition of the object of that defense, of this well-being that we wish to protect, and that for lack of a more precise expression, humanists, churchmen or politicians call the "common good."

A. The Common Good

IT can be defined as a group of properties belonging to all the members of a group — here the nation — and which at the same time are bequeathed and transforming, at the same time, heritage and promise. On this very general definition, one truly feels that it is possible to rally a very large majority of Frenchmen today. In effect, individuals or groups who do not admit any transformation or adaptation of heritage, or those who, conversely, consider that transformation goes to the extent of questioning all that was — all these constitute only a tiny marginal minority of nostalgic conservatives or revolutionaries.

These last will obviously refuse to participate in defense of values that they denounce and reject. For them, things are clear, and one sees that it is useless to pursue a discussion on defense, since it is above, at the political level, that the real debate is found. Unfortunately for clarity of reasoning, and above all for the comprehension of choices expressed by these major currents of opinion, one finds that the defense of the common good can assume a conservative

character where the static part of this defense of the heritage coincides with the battle against progress. There is then a fundamental ambiguity which manifests itself in many as a permanent temptation and which in the end jeopardizes the defense of the total common good. These two extreme attitudes set aside, it ought then to be possible to push forward our effort at definition, without always coming to a conclusion that the common good of each individual is different from that of his neighbor.

In the heritage it is obviously necessary to include all that history has bequeathed us: a territory, a language, a civilization, a society with its structures, a religion and a culture with their nuances, a state — all this in a given situation today, but also enriched by a preferred and permanent evolution. Now it is evident, and this is the primary statement, that this heritage contains within itself the values which are generators of evolution. Among these values there are certainly the philosophical and social ideas of the last two centuries, notably the ideas of liberty and respect for man. For us Christians there are also and above all evangelical values: Love of neighbor, search for justice, the advent of peace. Because, by all evidence, the world in which we live today has done little about these imperatives, it is consistent with our faith, it is our duty then, to work to transform the world and to render the heritage worthy of the promise. In his message of January 1, 1973, Paul VI affirms: "Peace is possible if it is truly desired; and if peace is possible, the aim of our work is . . . found, build peace for the centuries to come, in truth, justice, charity and liberty."

It appears to us that this plan for the common good ought to appeal to the great majority of Frenchmen today. It is at the same time sufficiently general to allow everyone to define the detailed content according to his situation in society, his culture, his political and even his religious choices. It is sufficiently clear on the level of essential options to serve as a basis for further reasoning. In particular this common good contains within itself the duty to perpetually call it to question, and above all the liberty to do it. This ought to incite a large portion of opinion, previously indifferent if not hostile to the problems of defense, to admit that this liberty deserves to be defended

if it is threatened. Its loss would place all this in peril. Thus one can admit that a large consensus on even the object of defense justifies the interest in it. But defense is necessary only if there is a threat. That is why it is necessary now to study the ways in which our common good is threatened.

“ — this common good contains within itself the duty to perpetually call it to question, and above all the liberty to do it.”

B. The Threats

ONE must try to make a fair-sized inventory of them:

- Nuclear threat, aiming to defeat by fear.
- Threat of conventional war, aiming to destroy or defeat the screen protecting the nation.
- Threat of subversive war, aiming to overturn the structures by violence, to sap the society from within by sowing discord, by transforming conflicts into battles, by exciting hatred. This type of threat manifests itself concretely in guerilla actions, in psychological warfare, in terrorism.
- Threat to the economic order, aiming to maintain or to break up an equilibrium, the fragility of which is evident; pressure exercised on commercial markets or financiers.
- Threat to the ecological order, in consequence of badly controlled progress too often oriented toward debatable ends.
- Threat to the moral order, weighing on the individual himself. Brute force, slow and static in ideas, ideologies, systems of thought, often making an appeal to fanaticism, depending on the human penchant for expediency, egoism, and laxity.

This list is certainly incomplete and poorly formulated, but it permits an effort at clarification. First, one should note that as a threat is more or less real, translating itself by immediate aggression, it is more or less felt. Thus, certain merely potential threats are not perceived, or are perceived only by those whose role it is to meet them. Thus, in the time in which we live, when *détente* fortunately seems to prevail strongly in Europe, the reality of military threats is generally little felt. Thus, the insidious character of subversive threats or of threats to the moral order, are particularly formidable.

Another point which deserves to be noted is the difference in nature between threats of the moral order and others. These last concern all or part of the common good, as it applies collectively and anonymously to all the members of the national community; of the territory, of the language, or republican institutions, for example. The threats of the moral order, on the contrary, even when they address themselves apparently to all, concern the individual conscience of each, that is to say, such threats go beyond the common good itself to the instrument of judgement and of reference, to the seat of liberty and of the individual personality. This distinction is capital, for the responsibility of a man regarding defense will most often be shared in the face of dangers which threaten things outside him. The responsibility is total when it is a question of conscience. If one wishes, in a manner dear to military personnel, to put in relief the most probable threat and the most dangerous threat at a given time, one will doubtless arrive at the following statement: The most probable threat is sometimes economic, sometimes military, sometimes of another type. The most dangerous threat is undoubtedly always that which weighs on the individual conscience of each man.

This whole account may appear foreign to our purpose. It is not. It tends in effect to bring to light the relative importance of military defense in the defense of the common good, an importance sometimes vital, often secondary, always unique. And here we are, at the end of these reflections on the common good and the dangers which place it in peril, ready to descend a step, in focusing our reasoning on the strategic aspects of defense, before approaching in more detail its various specifically military aspects.

“A conflict is in itself neither good nor bad. It is neutral . . . Force is also neutral, it can be used for good or evil.”

C. Strategies in Defense

STRATEGY could have been defined not long ago as the part of military defense which concerns the general conduct of war and the organization of a country's defense. Today, due to the increasingly complex character of relations among men, and especially international relations, it can doubtless be redefined more broadly as the part of political science which concerns the control of relations between states and the organization of a country's defense. Viewed thus, one can distinguish three levels, three graduated attitudes, appropriate to permit the resolution of conflicts. These three attitudes imply, in diverse degrees, the existence of force, the use of violence. It is good to pause and emphasize the meaning of the words used here, for one frequently misunderstands their subject. A conflict is in itself neither good nor bad. It is neutral. Only the solutions that one brings to it are good or bad. The world, and the heart of man himself, are the permanent seat of multiple conflicts where Christians must search for solutions, if possible peaceful, and, barring that, the least possible evil. Force is also neutral; it can be used for good or evil. Violence, on the contrary, which is brutal constraint, destructive, enslaving, is by nature evil. It is dehumanizing. It is, nevertheless, sometimes inevitable. It behooves the Christian engaged in a violent action to guard carefully the values of the Gospel and to act in conscience, so that in the end these values triumph.

This aside complete, let us try to define the three levels which characterize strategy :

1. Persuasion

THIS is the strategy which consists of admitting to someone else that his well-being and ours are close enough so that cooperation would be beneficial for both, or

at least that peaceful coexistence is possible. The means of such a strategy are principally of a diplomatic nature.

2. Dissuasion

IF persuasion appears ineffective, or simply inefficient, it is necessary to resort to dissuasion. Very generally, it consists of discouraging the potential aggressor by leading him to believe that the price he will necessarily pay for his victory over us is more than the value of the stake. Thus, it is clear that it is not a question of a new idea born with the advent of nuclear weapons. Dissuasion has always existed. It is the fear of an intolerable reprisal, from the fear of the police to the fear of annihilation. On the level of international relations it can adopt three aspects:

a) Psychological or popular persuasion, which rests on the apparent willingness of the citizens to defend, with a national cohesion that is perceptible from the outside, with the degree of support from the people that seems to aid the nation's directors.

b) Classical military dissuasion, which rests on forces whose number, quality, and armaments appear of a nature to subdue the adversary by serious reverses, or perhaps only, considering international relations, a stand-off capable of making his action fail.

c) Nuclear dissuasion, which rests on the quasi-certitude for the adversary of seeing his own wealth annihilated instantly under horrible circumstances.

But it is evident that to have dissuasion, it is necessary that there be certainty of retaliation. The threat of retaliation or of resistance must be credible. In effect, what reasons would the aggressor have to believe that the Chief of State was going to make use of his nuclear arms if he did not think he was supported, and aided by the mass of citizens? What would he have to fear of an army that he saw indecisive, undisciplined, consumed by doubt? What good then is a defense which does not rest on the willingness, on the spirit of defense of all the people?

Whatever the system of dissuasion chosen — and one knows that France likes to use all types — the first of these types is indispensable. On the existence or absence of the spirit of defense, on the willingness to save the common good, depend the survival of the nation.

3. Action

IN case of the failure of dissuasion, if one has not succeeded in making the other party believe that one is animated by a firm determination, then it will be necessary to act, to fight. One can certainly imagine the stages of the action, of which the first (for example, the engagement of military forces on the borders using small tactical nuclear weapons) would still be of a nature to dissuade the enemy from pushing further forward, in case he should have thrown himself into the adventure in underestimating our determination, making an error in judgement. Those responsible for the military defense of France have made this choice together. But one must realize that engagement in each type of action signifies the failure of the corresponding dissuasion.

At the end of this section on possible strategies it appears that the last two, dissuasion and action, intimately linked, are of a principally military nature. There exist in the world systems of defense founded on different combinations of dissuasion and of preparation for action. There is the defense that rests on popular dissuasion, as in Yugoslavia, or on the willingness of the people to defend themselves, manifested in a strong regular army, as in Sweden, in Germany, in Israel. Or, together with any of these, the shadow of a "nuclear umbrella," as in the case of major powers. But whatever the national choices which have been made here or there, none is valuable unless the citizens are conscious of the battles they can one day be called to engage in, even at the sacrifice of their lives. Now this sort of conscience is not made in an instant, and this ability to fight does not manifest itself in an instant. That is why we must now say a word about the different systems which permit the citizens to associate more or less with military defense.

It appears difficult to prepare a modern army ready for

“ — the choice has been made by the successive governments of the French Republic to maintain conscription to the present.”

combat without having a significant number of professional soldiers. This, however, is what the Swiss do with a system of militia where the career staff are very few in number in most units. This system is possible, it seems, only thanks to their spirit of discipline and to their good citizenship. It is inapplicable in France given the character of the French and the facility with which relations between opposing groups take a passionate turn with us. One can foresee, unfortunately, without much effort the result of each person possessing his individual armament at home. The opposite is the career army system, in which the nation discharges on specialists the care of its military defense and provides the establishment of an army of quality, as in England or the United States, but it is traditionally considered a dangerous inference. First, because one fears praetorian armies which run the risk of succumbing to the temptation to intervene in political life contrary to democratic principles. Next, because in entrusting military questions to “specialists” alone, the finest occasion is lost which most men have to feel that they belong to a group surpassing their geographical and political position, and the opportunity to perceive the necessity of “service,” constraining certainly, but indispensable, in the actual state of things, to the safeguarding of the common good. Thus, the choice has been made by the successive governments of the French Republic to maintain conscription to the present.

But conscription is not all. Besides the citizens called to service, one must have a permanent group of officers invested with the dual and very heavy task of keeping in readiness the enormous technical instrument that is a modern army, and to instruct technically and morally the twenty-year-olds who, each year, the nation entrusts to them. Certainly the moral formation of the citizen is not properly incumbent on the army where such formation duplicates that of the family, the school and the churches, but the army staff *has* a particular role in this formation

springing from the specific character of moral problems which present to the conscience of each person war in its different aspects.

In order to clarify the thinking relative to these different problems we are now going to examine them one by one, trying to define them, to state solutions that one can bring to them and to bring to light those which appear both compatible with our faith in Jesus Christ and of a nature to defend the common good as efficiently as possible.

II. Personal Attitudes

A. Judgment Criteria

BEFORE examining possible personal attitudes in the face of the principal problems that the establishment of military defense poses to the conscience, it is doubtless necessary to reflect for a moment on the value of judgment criteria which are traditional in this question: The value of human life, the efficiency of action, degree of acceptance of 'lesser evil' as a temporary resort.

1. The Value of Human Life

WAR, a violent affront among communities of men, manifests itself in grave attacks on the human person. The disablement of the enemy can in effect be realized only by the loss of his liberty, or worse, by his death. Thus, the capital question. What value has human life? To answer this not in the abstract but in the perspective of responsible men confronted by particular and pressing problems, it is necessary to distinguish three levels:

a) God's plan: that all life is unique and of equal value, and that each man is called by his birth to life eternal beyond earthly death.

b) The military ethic: It translates itself practically by the prescriptions of material and international laws as well as by national military regulations. It establishes distinctions between combatants and non-combatants, the first being able to make attempts on the lives of others

“No arithmetic is applicable to relative reasoning about the value of human life.”

under certain conditions and normally risking their lives in combat, in order to benefit when they are deprived of real protections. The second group is considered untouchable and ought to be preserved as much as possible. It is evident that the strict application of the principles of this ethic meets with multiple obstacles, in particular, the difficulty today in distinguishing the combatant from the non-combatant, and in their intermingling, desired or not, on the terrain.

c) Sentiment: The superficial and subjective estimation under the pressure of emotions and in conditions which frequently slip away from the rational. At this level are found the diverse currents of opinion which attach more importance to the event than to its basic causes, or to the geographic proximity rather than the historic or moral significance. Thus, for example, the local news items which hold a more important place than the Hecatombe weekly newspaper gives to trade dealings, and a place far more important than the report of a cyclone that causes dozens of thousands of deaths in the Far East.

In fact, no arithmetic is applicable to relative reasoning about the value of human life. Nevertheless, it is appropriate, at the level of reflection which is ours here, to evoke the notion of “efficiency” which is relative and leads to comparison of results measured in a certain manner. For the question one must ask oneself finally is the following: “Do the values that we wish to defend justify the price in suffering and in human lives?”

2. Effectiveness of the Action

ALL action is judged by its results. But the idea of time is involved in this judgement. Such action can be or can appear to be effective in the immediate present and in the end reveal itself ineffectual, indeed detrimental to the

desired effect. Other actions can apparently end in defeat and bear fruit later. To illustrate this general idea with examples pertaining to war is an easy task, but these examples themselves ought to be advanced in the form of questions, although it is true that the answers are not very evident. Would the attitude of the allies at Munich in 1938 toward Hitler have been more effective if they had been firmer and less vacillating? The bomb at Hiroshima. Did it bring more suffering and death than it avoided in bringing on the surrender of Japan? Torture, which sometimes allows us to obtain important operational intelligence. Is it "effective" if its use degrades the image that the uncommitted have of the values that we defend, to the point where the enemy camp progressively rejects them?

Certainly, at the level of military action, which proves itself in a given time, efficiency is measured by the degree of success of the given mission, which is imperative and proceeds step by step from the orders that the government, which the nation has chosen, gives to its military chiefs. Is this to say that this search for efficiency ought to be pursued at any price? Certainly not!

There is a clear limit on this attitude for a Christian. When the respect for evangelical values is put in danger by such a development, one must oppose and, eventually, resign.

The definition of this limit is a difficult thing. It requires information, thought, prayer. It demands objectivity, seriousness, humility on the part of those who are engaged in the action as well as of those who criticize.

3. Choice of an Attitude

IN the final analysis, it is a question of determining, each one examining his own conscience and being guided by the light of the Holy Spirit, not only the place at which one estimates that the ways and means of our action cease to be

" — one must . . . note that these two major attitudes, acceptance of defense of a 'lesser evil' philosophy, or total non-violence are equally and simultaneously necessary."

a "lesser evil" and become an intolerable evil, but also the total attitude that one adopts regarding each of the aspects of defense.

If one estimates, as the majority of Frenchmen do today, that the common good, definitely the highest, deserves to be ultimately defended by arms, or, like a minority of conscientious objectors, that one must adhere only to the radiance of the forces of love and of noble ideas to be in accord with the Gospel, one will adopt varying attitudes when faced with the problems that we are going to discuss now. But before finishing with the generalities, one must note that both these two major attitudes, acceptance of defense of a "lesser evil" philosophy, or total non-violence, are equally and simultaneously necessary. Non-violence is a prophetic attitude, forerunner of the advent of the reign of God on earth, necessary stimulant to reflection. The other attitude is held by men of action who do not hesitate finally to soil their hands as defenders today of the evolutionary condition of society towards liberty, towards the advent of this same reign of God. The actual relation of these two trends in France permits, it seems, the maintenance of a sufficient defense capacity and the existence of a sufficient number of sources of contestation to give life to a necessary opposition which generates questions that must be asked unceasingly, if one wishes to avoid losing sight of the essential ends. But the equilibrium is fragile, and there is constant risk of the non-violent penchant being exploited for subversive ends. We repeat that the boundary is imprecise between those who agree on a certain common good and discuss the means of defending it, and the position of those who actually advance this common good itself. One must try to understand all this clearly.

B. Nuclear, Biological and Chemical Warfare

WE have explained what we mean by dissuasion, and have seen that dissuasion by the threat of the use of arms can constitute an important aspect, the most important in fact, in a defense system. What then are the particular characteristics of these arms which lead one to consider them different in nature than the others? Is it their nature

or their use that poses such a great problem? If one accepts them, is there more to gain or to lose? If they constitute only a lesser evil what can one do, practically speaking, to eliminate this evil?

1. Nuclear Weapons

THERE are two sets of reasons which explain why one generally considers the nuclear weapon different from all arms that have existed previously. In the domain of effects there is first the enormity of the damage, which means that this weapon does not permit distinction of a particular type of objective in a target zone. It is the weapon which destroys everything, the weapon which annihilates. Next, it is a weapon whose pernicious effects can last very long without, furthermore, the ability to produce justified military choice among the eventual victims. Finally, the long term effects are little-known and consequently terrifying (pollution, genetic mutation, etc . . .)

In the domain of planning, there is added to the colossal character of this weapon's effect the unique character and instantaneousness of the act which launches it. It is as the representative of an entire nation that a Chief of State will 'press the button.' The 'all or nothing' nature of this act which engages the lives of at least two nations, and perhaps the future of the whole planet, is somehow frightful. One may consider subtle strategies on the graduated use of the atom, for example, the employment of tactical weapons of limited power. Then, only in the case of this limited action's failure, would one resort to arms of great power. This qualifies somewhat the instantaneous and definitive character of nuclear weapons, but the arrangement appears fragile.

Thus, one understands why the nuclear weapon is generally considered to be of a different nature from weapons termed 'classical,' even used as they were at the time of massive bombardments such as those of Coventry at the end of 1940 or of Dresden in 1945.

Then how are we to judge this extraordinary weapon? Ought one to affirm in the name of 'efficiency' that one is correct to recognize it as a weapon of dissuasion? The majority of political analysts and experts in international

relations agree essentially today that the fragile peace of the '50s could only have lasted thanks to the nuclear force of the United States. Without this force, the immense army of the Soviet Union would easily have been able, in an extremely tense economic and social climate, to intervene in Western Europe as it did in East Germany, in Poland, in Hungary, and finally in Czechoslovakia. Or, perhaps ought one, on the contrary, to condemn it in the name of the apocalyptic character of its possible effects, renounce it, and thus run the risk of losing liberty?

One recognizes, at the heart of this debate of conscience, the ambiguous character of dissuasion which has been previously mentioned. To clarify our thinking, let us try to make a moral judgment, then, in the light of the Church's most recent teaching on this point, to determine attitudes acceptable for Christians. Let us note first that a method which permits, or seems to permit, the maintenance of peace ought not to be considered today as an unacceptable evil. But let us note also that terror as a means of maintaining peace ought not to be considered by Christians as a good. One can then, at best, resolve to tolerate, as a lesser evil, dissuasion founded on nuclear arms. It is necessary, moreover, to note that the Vatican Council, if it does not manifestly approve nuclear weapons, definitely makes note of the intention of dissuasion: "Scientific weapons, it is true, have not been accumulated with the sole intention of being used in time of war. In effect, one estimates that the defensive power each camp spends on the crushing capacity to exercise reprisals, this accumulation of arms which worsens from year to year, serves in a paradoxical manner to deter eventual adversaries."

This lesser evil a Christian can legitimately refuse on the condition of measuring well the risks of this choice, and not solely in succumbing to the temptation of a good conscience. He may also accept it, but in this case he cannot accept it as a definitive solution. His acceptance of it under present conditions ought to make more pressing its refusal for the future, which ought to translate itself into an attitude tending to make the world evolve so that a true peace is established, founded on love and not on fear. This attitude assumes for each Christian a different aspect ac-

according to the place that he occupies in society, as he is more or less well placed to make this or that aspect evolve. For all, however, it implies prayer and the practice of hope.

2. Biological and Chemical Weapons

MORALLY as condemnable as nuclear weapons, particularly because of their blind character, are chemical arms, and above all biological weapons. They are considered dangerous by the majority of States, for they present risks to the users nearly as great as to their enemies. That is why they have been unanimously condemned, but this does not prevent certain countries from having them. The threat of their use, even if it is discreet, has an incontestable value in dissuasion. Because these arms are relatively inexpensive, and no system of armaments actually rests on their use, it is feared that they may become some sort of a poor man's atom bomb, the arm of dissuasion of underdeveloped countries. However that may be, the attitude of a Christian regarding these arms cannot be less critical or less reserved than that which has been expressed previously concerning nuclear arms.

C. Subversive Warfare

1. Characteristics of Subversive Warfare

THIS term designates for us the battle which opposes two forces by nature very different. One is well armed, organized, acting at least largely in broad daylight, and defending the established order. The other is invisible, sunk in the population like a fish in the water, benefitting from numerous complicities to survive. The most current form of subversive war is the revolutionary war described thus by Mao Tse Tung:

"The revolutionary war is the war of the popular masses, one can only wage it in mobilizing the popular masses, only in depending on them. We are the directors and the organizers of the revolutionary war, and at the same time, the directors and organizers of the life of the masses."

We prefer the term subversive war because it is more

general and does not cover only the wish to destroy a certain social order. For example, the French Resistance once conducted a subversive war against the occupying forces, only a fraction searching to transform this into a revolution. We may have to fight this type of war, depending on the circumstances, on one side or the other. Sometimes it may be to defend by arms the integrity of the country against a tentative violent revolution or secession. Sometimes to fight against an invader deposing not only an armed force, but also a government having some appearance of legality. The problems posed to us have then a double face, aggression and repression, and a clear study leads us to consider our action on one side or the other.

For the Christian engaged in such a war, there cannot be a catalogue of what is permitted and forbidden. In fact, there are hardly any intrinsically good methods. But there are strategies that we ought to know about because during the action it will be too late to consider them. Certain strategies ought to be categorically rejected, such as deliberately causing the death of innocents, or bringing harm to them. We do not overlook the fact that these strategies may be successful in the short run. We ought however to renounce this form of military efficiency, which is illusory.

2. Why This Type of War?

THE type of fighting necessitated by subversive warfare is generally repugnant to the military and in no way corresponds to their tradition. This instinctive repugnance, basically honorable, does not constitute a moral criterion.

If we are faced with the problem, we have an initial, fundamental, question to ask: Is the order that we have to defend defensible? In other words, is the social order acceptable and perfectable and does it represent a good which is superior to the chaos that will follow its destruction, and above all superior to that which one wishes to substitute for it? Or perhaps to envisage the contrary situation, is the order that we have to destroy, defensible compared to that whose accession we wish? We may need to ask ourselves these two questions one day. We shall not have the right to hide from it. We ought to answer in conscience,

perhaps at the expense of our own personal interest. When we have answered, and have drawn the consequences of our plan of action, we should still remember, even if our conscience is clear, that our perception of the truth can only be relative. This idea ought not to render us hesitant in action, but modest.

3. Means of Subversive War

LET us take for a hypothesis that, in a given situation, we have been led to make a fundamental choice. We wish to defend a certain order, or else we wish to destroy it. In both cases, we have a vast arsenal of means at our disposal. Can we use them all? It is not possible to come up with all the problems. Let us content ourselves with envisioning two of them among the most pressing:

a. Summary Executions

IT is well understood that nothing can substitute for judicial power, the only competency for pronouncing condemnation. However, subversive war can create extreme situations where the judicial arsenal and machinery are maladapted, and even non-existent, and where the responsibility of a chief in a given location is entire. In such circumstances, certain acts of war can appear to him as a pressing duty; to execute a killer who makes terror reign, or even to destroy a local 'tyrant' connected with the army of occupation. One understands that in a climate of peace regained and stabilized the idea of such expeditious justice appears contestable. In the context of war, however, it can be a plain necessity in the eyes of all who are engaged in the crisis. But it is necessary to guard against allowing oneself to be caught up in a truly infernal cycle:

- Taking of hostages, by definition innocent, to break the ties which keep together the 'rebel' population.
- Execution of notables to terrorize the population, or, on the other hand, to provoke reprisals which accelerate subversion.

“Because the end does not justify the means, each act of war should be determined only as a lesser evil, designed to avoid something worse, and basically to contribute to the final end, which is the institution of a superior good.”

- Indiscriminate murder of innocents (popular procedure in our day) to traumatize the population, and to push it, nolens volens, to extreme solutions.

At bottom, and justly, because to deprive someone of life is an act whose importance cannot be avoided, it seems possible to distinguish clearly enough the case where it is not morally admissable. These are all those which lead to the killing of an innocent — this term being employed from the viewpoint of the action taken — or even to kill an adversary engaged in the battle, with the principal end of evoking reprisals on the innocent. The apparent profitability of such acts — for they can be immediately profitable — does not constitute a moral justification. It is hardly possible to fix a more precise rule. Each decision taken in the matter necessitates a careful examination of conscience, considering not only the principal of not transgressing but also the evaluation of efficiency. This point has been made very strongly, but it is not bad to reiterate it. Because the end does not justify the means, each act of war should be determined only as a lesser evil, designed to avoid something worse, and basically to contribute to the final end, which is the institution of a superior good.

b. The Interrogators

ONE does not conduct a subversive war for or against the present order without using interrogation, which always constitutes pressure on those who are its object. To say that one abandons this type of work to specialists constitutes only an easy escape. It is very true that a specialist will always lead an interrogation more efficiently

and less painfully than an amateur, but the commander remains always totally responsible for the acts that he has ordered and the manner in which they are executed. The essential question is to determine what is the pressure that one can morally exercise. Any precise response is an affair of circumstances and of personal conscience, to which, despite the difficulty, one can furnish several landmarks. The safety of many human lives can depend on the speed with which a confession is obtained. Nevertheless, pressure can only be exercised on a man truly held responsible for a specific act. This condition is important, for it excludes all forceful interrogation on a suspect with the aim of forcing him to plead guilty. Such a practice, unfortunately quite frequent, appears to us both immoral and ineffective.

The means used to pressure someone ought never to provoke either the destruction or the degradation of the personality. For example, physical force increasingly shocks the occidental mentality, and one ought to consider this point of view in the choice of methods, but it is well to note that it is much less destructive than certain drugs 'properly' inoculated, and even than the 'proper' methods which place the one questioned in a psycho-physiological situation (prolonged insomnia, alternating severity and gentleness) aiming at a nervous breakdown. One cannot judge the methods by taking sensibility as sole criteria. A responsible leader ought to remember that it is not only the personality of the person being questioned that is in danger, but that of the interrogator. The instincts of pride, of domination, indeed of sadism, are not exceptional, in fact are anchored in us, and certain activities are most likely to reveal them.

"One cannot fabricate a good conscience by inaction."

4. Partial Conclusion

THESE two problems do not constitute, by far, the only causes for conscience that can present themselves to someone engaged in a subversive war. But because they are particularly significant, their examination can permit the

drawing of a more general conclusion. The difficulty that we have to resolve, on the moral plane, can lead us to the temptation to renounce this type of combat. But at the same time we would refuse to defend the cause that we highly esteem — and in consequence we would risk seeing an adverse cause triumph. In this type of war — as in all war, moreover — one should desire a good conscience, but one cannot fabricate a good conscience by inaction.

D. Maintenance of Order

1. Fundamentals

IT is generally admitted that order is necessary to life in society. Disorder permits neither individual nor collective expansion. But this order proceeds from an equilibrium based on a certain number of principles of life, commonly agreed to by the body of citizens, and guaranteed by the Constitution of the State. Responsibility for the public order is then a prerogative of government, that is to say, of the civil power. It is possible that the principles serving as a basis for the established order may be in question. If the disagreement cannot be ordered by negotiation, the basic equilibrium is shattered and citizens can believe themselves obliged to take most grave responsibility to assert their demands by creating trouble and disorder.

If the majority of the population participates in these demonstrations, one finally ends in a revolutionary situation from which a new political regime and a new social contract can emerge. On the other hand, if the troubles on the social level are the doing of a minority, very often motivated by particular or partisan interests, we arrive at a crisis situation. The government has a duty to re-establish the order that the majority of citizens understand to be guaranteed. It does not exclude, although it ignores, the demands presented to it.

2. Modalities

TO re-establish order, the governmental authority can find itself obliged to resort to those who have undoubted monopoly on bearing arms, that is to say the army. In

“In the army one does not overlook the matters of conscience which are presented to these young men.”

France, participation of the armed forces in the re-establishment of order is subject to the formality of requisition from the civil authority to the military authority. In these conditions, the military authority is responsible before the judiciary for the execution of the requisition, which means that a military chief is not covered by a requisition. He remains always responsible toward the law and may not execute an illegal order. The military may receive missions to maintain order. They never accept them gladly, but with the police generally not adequate in case of crisis, they are the only ones able to execute them. We think that the intervention of the army in such situations is a guarantee for the citizens :

- That the mission received is in a legal framework.
- That the military will use their arms only in case of an absolute necessity, but always in trying to follow the traditions of honor and of humanity which few men will contest.

a. Use of specialized forces

AT the heart of certain armies, units composed of career troops are more particularly charged with missions of maintaining order. This is the gendarmery whose effective force permits them to face most current situations. It always acts very calmly, coolly and with calculation.

b. Use of Draftees

DRAFTEES are used in maintenance only when all the specialized troops and police are already engaged. There can then be a question of exceptional situations. In the army one does not overlook the matters of conscience which are presented to these young men. Generally, they are poorly informed about these trying missions; they risk finding themselves in a situation very delicate for them. They may

be exposed to provocative acts, and may have social ties which can bind them to the demonstrators. Also, it is desirable not to use the draftees in contact with the demonstrators, but to give them certain other static employments, such as guarding certain sensitive points of vital interest to the country. A bounary lined with a dedicated staff is also necessary. It is the general practice.

3. Attitude of the Christian Soldier

THE Christian soldier knows that in serving in the army, he can be confronted by the job of maintaining order. It is always his personal duty to strive to adapt the exigencies of his mission to his Christian faith. Situations involving the maintenance of order are often those which allow the most personal initiative. Searching always the lesser evil in view of a higher good, the Christian soldier ought to consider demonstrators not as enemies but as momentarily misled citizens. In fact, he ought to be prepared to use force to avoid the outbreak of violence. He ought to prove himself a man of very great patience and even greater calm, keeping to an extreme limit the use of arms. As long as possible he will use persuasion, strive to wait, take abuse if necessary, and avoid all provocation. With certain knowledge of the psychology of crowds and a little imagination, it is generally possible to discover the solution which will render least costly a situation which appears explosive. It is also possible for him to fix limits on the escalation of violence. Finally, if he must use arms, he will do so in a moderate manner, limited to obtaining the anticipated result.

4. Partial Conclusion

THE maintenance of order is a specific and marginal mission for the armed forces. But as in the preceding situations, the military have thought it over and should think it over still more. They know that this mission is not easy but that in case of crises, when the police are inadequate the mission can be fulfilled only by them. They also know that if their chiefs have accepted the mission, they will not be placed in situations that they will have to

regret later. It is a question of confidence in the judgment of those who have the heavy responsibility of command. Military Christians ought to orient their thinking on alternative attitudes, certain of those having been indicated above. Christians hold the possibility of manifesting opinions dictated by Christian commitment. Christians can also communicate their ideas and change the manner of maintaining order to render it less violent and more human.

E. Exterior Intervention

1. Characteristics

EXTERIOR intervention in foreign countries, can take diverse forms. Among the most probable are:

- The implantation of French forces whose role is limited to manifesting a presence; actual participation in the maintenance of order against subversive elements whom the local authority is incapable of subduing.
- Battle on the side of the autochthons against the armed intrusion of a foreign power.

Such an action is to be considered only in terms of precise agreements passed between the interested governments. These agreements are justified on the French side in part because of responsibilities that France considers that it has regarding countries that it has helped to form, and on the other hand because of interests that it deems legitimate to defend. Further, they contribute to the maintenance of a certain equilibrium in countries subjected to powerful exterior pressures and desires.

The means used are variable. Permanently stationed forces are not numerous. A small expeditionary force can be put in place rapidly. Finally, a lasting confrontation can demand numerous and powerful resources. As in the eventualities previously discussed, in nuclear war or the maintenance of order, he who participates in an exterior intervention is confronted with two problems on the moral plane: the legitimacy of the action and the means he may use.

2. Legitimacy of Exterior Intervention

THE question is certainly more complex than that which concerns the very existence of our country. When the country is not being directly threatened, at least in its very life, one can question the advisability of risking human lives. The problem is, at least originally, much more political than properly military. On a very general level, one can note that such intervention is a form of perfectly legitimate aid. Nevertheless, it is conceivable that, in a particular case, an officer would be in disagreement, basically, with the policies followed by his country. He ought then, in conscience, to resign his office.

3. Methods of Application

EXTERIOR intervention takes, as a general rule, the form of an operation for maintaining order or the repression of a subversive war. The views presented regarding these are reiterated here.

4. Partial Conclusion

THUS, the personal attitude appropriate for one to adopt who must participate in an exterior intervention raises problems of the same type as those previously discussed. It is unthinkable to adopt an attitude condemning or approving *a priori* all exterior intervention. On the contrary, we ought to admit that a good conscience can, in a given situation, bring one to opposing solutions, considering different political criteria. For such an officer, the most Christian attitude would be to engage himself whole-heartedly in the battle, or else to resign because the desired ends seem unacceptable to him.

III. Military Means of Defense

A. Definition

BEFORE various threats, military, economic, financial, social, etc., the nation ought to make ready a certain number of forces, military, economic, etc. In the military

domain, the existence of these forces presumes that they make use of appropriate equipment whose maintenance and readiness implies :

- The necessary credit.
- Men permanently available.
- A substructure necessary to the training and the life of these men. Armaments (material and arms) necessary to lead to success the defense mission entrusted to the army by the nation.

B. Realization

PRACTICALLY speaking, how is this policy of defense materially realized? On the level of principle, the policy of military defense is set in motion by a vote of the nation's representatives. Initially, the army's budget is voted by parliament, the democratic expression of the people's will. This budget includes not only a working and maintenance portion, but also an "investment" section which puts into concrete form the country's wish to supply itself with modern weapons and with the environment (camps, bases, etc.) necessary to the training of forces. For the men attached permanently to the service of the nation and prepared for war, this is an ultimate form of service which we have spoken of previously.

Even as defense policy evolves with the times, armies ought to have a territorial policy adapted to the age and the strategy of the moment. The territorial policy is necessarily shifting, for it is inconceivable to have a new strategy without having an adapted sub-structure (disposition of airfields, expansion of camps, but also relinquishment of lands and buildings encompassed today by urban centers). This evolution parallels the economic, ecologic, or contemporary social evolution (freeways, shopping centers, etc.).

One must recognize that the changes in today's world are not without difficulties of a moral nature. The matters of conscience posed to the military are of the same nature whether they are officers administering equipment or managing territory, or architects, city planners and other

entrepreneurs. The essential, in the matter of sub-structure, is that armies, and even other administrations think in terms of social justice and use humane methods so that people will admit the cogency of the construction of a military base just like that of a freeway. If one has chosen to defend oneself militarily, one must have materiel adapted for war. One may distinguish on the one hand materiel usable for ends military and civilian (transport vehicles, transport planes, hauling equipment or buildings, certain electronic equipment), and those destined for military ends (planes, vehicles, buildings for combat.)

This distinction is trifling enough in itself, but one must remember that the army is at the service of the nation, not only to defend, but to aid it in its everyday life, and that a certain number of means may be used toward this last end. These materials or arms are acquired by the authority voted by the parliament. Three sources are:

- Foreign purchase due to the impossibility of maintaining a particular industry.
- Industrial fabrication limited to military needs to avoid the country's dependence on foreign sources.
- Finally, industrial fabrication on a grand scale, and selling to compensate at least partially for the cost imposed on the country.

These possibilities exist conjointly in many countries. The first solution presents the grave inconvenience of making the nation dependent on another nation. It can be permitted for the total armament only by a country destitute of major industry or which wishes to economize on the government industry. Still, it would be necessary to prove that there would be real economy and real possibility of survival in using this solution. The second solution is possible only if it permits the establishment of a real industry in the areas of research, management, and profitability. This solution rests practically in the domain of utopia for all, including the super-powers. There remains the third solution which permits the setting up of a viable industry to the rhythm of minimal production in acceptable economic conditions,

depending on whether one wants or doesn't want foreign exports.

C. The Export of Arms

OUR deductive reasoning on the sale of arms rests then on this postulate: The existence of a viable armament industry, itself a condition of national independence in the matter of defense, depends in large measure on exportation.

This statement deserves explanation and discussion. One ought in effect to ask oneself: What is the sale? If the sale of arms is legitimate, can one export anything to any country?

1. Ambiguities

a. Exportation and traffic in armaments

EXPORT of arms is not traffic in arms. In effect, it is the fruit of a deliberate policy controlled by the State, while traffic in arms is uniquely engendered by the idea of a sale to the highest bidder. It (traffic) does not take into account political and human factors. Exportation of arms would draw insufficient justification from the simple fact that it contributes to the improvement of the exporting state's commercial balance in the same way as such a manufactured article of a strictly "civilian" character. For the armament, particularly, is not inoffensive and cannot be compared to a simple commercial article that generates profits.

b. Desire for Peace and Preparation for War

THE French foreign policy rests particularly on the fundamental desire for peace, but France sells weapons. Are these two attitudes incompatible? No, not if the desire for equilibrium surpasses the desire for hegemony. Yes, if the reinforcement of armies in action provokes disequilibrium militating against efforts to maintain peace. This implies that one can legitimately place means at the disposition of this or that country, to permit it to dissuade its neighbors from attacking it. The risk then is in furnishing

“Exportation of arms would draw insufficient justification from the simple fact that it contributes to the improvement of the exporting state’s commercial balance. . .”

too much or not enough. One may contribute to the world equilibrium in extending French influence to maintain the possibility of a choice other than the alternative between the two dominant blocs. However, this ought not to be an obstacle to cooperation between great powers seeking the demilitarization of this or that zone, or the deceleration of a conflict.

2. Different Possible Cases

CONSCIOUS of these ambiguities, it is necessary to fashion a viewpoint considering the different types of situations which can present themselves.

a. Sale of Arms Between Developed Countries

SUCH sales, which at their height comprise industrial cooperation between countries which are frequently united in the defense of common well-being, appear necessary in order to limit the corresponding financial burden to modern industries. One cannot see the moral or religious principles under which they could be considered evil, since one has admitted the legitimacy of supplying oneself with means of defense for each of the countries in question.

b. Sale of Arms to Developing Countries

THERE is in the evaluation of the proper needs of countries to be aided, a necessary interference in the internal affairs of a free and theoretically independent state. And one courts the risk of doing too much or not enough, according as one succumbs to the temptation of commerce at any price or of systematic pacifism. The first temptation leads us to arms traffic, while at the extreme the second could be considered “non-assistance to a country in danger.”

c. Sales to other Countries

THE problem of the sale of arms to developing countries to which we are not bound by any defense agreement, or whose internal, and external security does not appear menaced, is even more delicate. First, evaluation of this security is very subjective, and is, in this case even more, a form of interference in the internal affairs of a foreign country. Above all, the sale of arms in such a case ought to happen only when all has been tried by cooperation at the level of the great arms-producing powers to "neutralize" the region in question by refusing to import there, the arms race itself. Viewed from this angle, it is incontestable that the attitudes of the great industrial nations are not without faults.

3. How to Judge?

OUR intent is not to make a critical examination of all the arguments, of unequal value at best, that one may advance for or against the sale of arms; we are conscious of having simply covered the subject. The problem of the manufacture and sale of arms is undeniably poorly presented when one limits it to criticism of the profit drawn from an industry of death-dealing material. It is necessary always to examine the subject with lucidity and with as much objectivity as possible, placing it in the larger context of international relations between peoples who have a right to liberty and to independence, and also to consider it in the perspective, doubtless even further off, but not utopian, of a general and controlled disarmament. We have wished, in this domain as in those which have been previously mentioned, to make clear the danger of Manichaeism, the importance of information and of thinking in the light of the great values of charity, of justice and of peace that we possess from the Gospel.

4. Statements by Church Bodies

OUR thinking on the delicate problem of arms manufacture, with its corollary which in France of 1973 is exports, cannot overlook the recent publication of "Note of

Reflection on Commerce in Arms," produced by the Permanent Council of the French Episcopate and the Council of the Protestant Federation of France. This document is vital, for it goes far beyond general thinking. One can note particularly the manner in which the problem is presented, the account of objectives to be obtained, the explanation of the different attitudes possible in facing today's situation — prophetism and realism. Also, one notes the setting forth of pitfalls to avoid, chimera and disfiguring compromise, the necessity of a permanent striving for information and for reflection surpassing that which one has striven for up to the present. And, finally the search for practical solutions, which equally are ends to which a Christian ought to aspire.

One can, however, reveal gaps in this statement. It does not emphasize clearly enough the progressive character of putting into operation these solutions, and the consequent necessity for prudence in this march toward peace and general disarmament. It does not make sufficiently clear that the thesis of the realist corresponds well to an objective analysis of the actual situation and is founded on the reality and the power of a potential threat. Our rulers, and all those who have a responsibility in the country's defense, would be gravely derelict in their official duty if they allowed themselves to be seduced by pacifist ideas whose seductive character ought not to mask their lack of adaptability to the current situation.

D. General Conclusion

IN general conclusion of these remarks we should like to widen the debate in trying to position war and armies in their proper place among the events and the groups which characterize the contemporary world, to mention the responsibility of each individual (and especially of the career military) regarding the problem of defense, and finally to issue an appeal for dialogue.

1. War Among the Miserable

THE world is by nature the seat of permanent or occasional conflicts, at all levels, between men or groups of men. From a non-Christian point of view, this world

evolves increasingly quickly, in growing complexity, towards the coming of a universe which will be, at best, perfectly policed and organized around each person's increase in respect for the liberty of others, at worst a gigantic hot-house where undimensional men will grow and subsist side by side.

But we know, we for whom the Resurrection of Christ is an ever-present reality, that charity can make justice reasonable and that the reign of God comes on this earth when evil and sin give way to love in the hearts of men. We know also that this journey to God will not happen in a day, and that an even longer time will be necessary for each man to effect his own conversion within himself, so that the new freedom can come to pass. That is to say, that all the evils which men suffer from today would be unlikely to be abolished in an instant simply by virtue of the hope that animates us. Among evils, war is neighbor to injustices of all sorts. Violence is everywhere in the most varied forms, the most brutal of which are not always the most dehumanizing.

In these conditions, what can be the attitude of Christians? This is what we have tried to illuminate, in the restricted domain of military defense, throughout these pages. We have recognized the value of liberal positions which have above all a prophetic inclination, as well as those, more traditional, which play a greater part in realism. We have emphasized, as often as possible, the risks of both alike. We know that we have chosen to be those to whom fall the task of defending, by arms if necessary, the common good, the most precious value of which is doubtless the possibility of evolution that it contains, and which ought to permit men to effect this evolution up to the complete advent of God's reign.

2. Responsibilities and Vocation

AMONG different attitudes, equally serious and respectable, every attitude is not equally admissible. Some may be absurd and some indicate a total absence of a sense of responsibility. One ought then to ask oneself what is the responsibility of this or that person regarding the problems of defense. In a democratic society, the people

“Beyond submission, serious cases of conscience sometimes call for resignation.”

are, by definition, sovereign, and therefore each citizen is responsible for the progress of the affairs of state. They particularly exercise their part of the responsibility in the right to vote, freedom of association, and liberty of expression. They can in addition, because of the place that they occupy and their function in society, have a more marked influence on the evolution of various types of problems.

It is very evident that in these circumstances, if all the citizens are responsible, each one's responsibility will not be the same toward a given aspect of national policy. This responsibility depends on the degree of political consciousness of the individuals, itself a function of the degree of culture, of familiarity and intelligence in the face of problems. The nature of this responsibility also depends on the level of involvement in the life of the state and on the ultimate nature of this involvement. In belonging to a group the important choice that one makes upon entering assumes, in effect, the renunciation of a part of liberty. If each idea, each notable fact of existence is understood and placed in a careful fashion in the spot that it deserves on the ladder of chosen values, there will be no question of debating again “blow by blow,” for reasons often minor, the initial commitment that one has made. But, we have strongly emphasized, that there is, nonetheless, a limit to this attitude. Beyond submission, serious cases of conscience sometimes call for resignation.

This last statement brings to light a particular problem in the military career. To assure the functions necessary to the preparation and the conduct of military defense, one must have men, having a real vocation “pledging themselves to the service of the country in the military life . . . , serving the security and the liberty of the people, truly cooperating in the maintenance of peace if they carefully discharge each task.” (*Gaudium et Spes*, 79-5) This true vocation requires virtues which are not just the characteristics of the military, but which ought to be cultivated with particular care, given the specific character of their

“To say that Christians have no place in the army is to leave the necessary responsibility for defense and the use of force to men certain of whom . . . would not have the same reasons to stay humane.”

mission: a spirit of sacrifice, disinterestedness, abnegation, obedience and care for human relations. But, for us these human virtues join with evangelical virtues. The veneration of these virtues in the concern for the defense of common fundamental values, ought then to be a factor of rapprochement and of understanding among all Christians.

One must add that these men whose vocation is to prepare and to conduct the military defense of the country, hate war as much as anyone, consider it a horrible evil, see a call to arms for resolution of conflicts only as a last resort. Their objective is only to contribute efficiently to the security of the citizens and to the maintenance of peace. They also know that war can unleash the worst instincts and that those who have charge of its conduct ought to be men of high moral standards, capable of dominating their passions and of retaining respect for the human being within the adversary. To say that Christians have no place in the army is to leave the necessary responsibility for defense and the use of force to men certain of whom, perhaps, would not have the same reasons to stay humane.

3. Necessity for Dialogue

TO the Catholic soldiers of the Army of Occupation who express their desire for salvation, Christ does not demand a change of occupation, but that they conduct themselves as believers. This is our greatest desire. Like every Christian, we wish to work for peace among men. In the present this desire means to think as Christians about the problems which the exercise of our officer's career pose. The Council has reminded us (*Gaudium et Spes*, 43, 62) that the Church cannot furnish concrete and immediate solutions to every problem, and that the laity engaged in secular activities ought to reflect in the light of the faith,

in the framework of technical requirements, and in the competence particular to their profession. This thinking ought to be nourished by dialogue in the Church.

“To Christians who appear, at first glance, to oppose themselves to different viewpoints, the Church demands an effort at reciprocal understanding of the position and motivations of others; a straight-forward examination of behavior and its rectitude will suggest to each a more profound attitude of charity which, while recognizing differences, believes no less in the possibility of convergence and of unity. That which unites the faithful is in effect stronger than that which separates them.” (Paul VI — Letter to Cardinal Ray, 50)

It is in this spirit that we try to understand all the anti-militarists, pacifists, conscientious objectors or nonviolents, and that we would like to see them approach military problems regarding the opinions and obligations of those, civilian or military, who prepare themselves morally and technically to fight and die if necessary so that all may live “in security with liberty.”

END



Twenty-fifth Anniversary

International Christian University

By Merlin A. Ditmer, Jr.

The story of a unique "happening" in Tokyo Bay in 1951 demonstrates the ecumenical dimension of the 1974 celebration of the Twenty-fifth Anniversary of International Christian University, a new concept in education founded in 1949. I refer to the time when men on a U.S. Navy ship set up a scholarship fund for future students of a school — International Christian University — whose doors had not yet opened.

In 1951 the officers and men of the USS BRYCE CANYON (AD-36) — stationed in Tokyo Bay — became acquainted with a new and dynamic concept of 20th century Christianity through Dr. Kiyoshi Togasaki. Dr. Togasaki, then the President of "The Nippon Times," accepted the invitation of the ship's Commanding

Officer, Captain M. R. Gerin, USN, to tell the ship's personnel the story of a new university being built near Tokyo.

As a result of Dr. Togasaki's inspiring visit to the ship and subsequent visits by the ship's personnel to the building site of this new university, a schol-

Students from Japan, the U.S.A., Tanzania and Cameroon personify the international character of Japan's I.C.U.





Tokyo Campus International Christian University

arship fund was set up with the voluntary contributions of officers and men of the USS BRYCE CANYON (AD-36). The purpose of the fund was to assist students who desired to attend this fantastic ecumenical venture of faith. The men and officers believed that ICU was a real expression of international goodwill in action. As one sailor put it, "I hope that my son will consider coming to ICU. I'm sure it would be a great experience."

Many of the sailors who thus became interested in ICU have told the story to others through personal contact, movies, speeches and candid snapshots of the ICU campus transformed from an aeronautical research facility to a center of Christian learning. Through them a number of churches and Navy chapels across the country have become interested and begun their own funds for ICU.

The challenge of ICU continues! Explicit in its name is

the commitment of the University to a Christian philosophy. Exemplified in its faculty and student body is the Gospel's call to serve humanity through college education and graduate study in uniting a broken world. This Christian perspective is not only the fundamental truth for the future of man but also the evidence of the reconciling power of the living God at work in our ever changing technological world.

I am sure that I speak for all those on the USS BRYCE CANYON (AD-36) who were caught up with this new expression of Christian faith and vision, an international academic community, Christian in spirit and tone. We are grateful for the inspiration and warm hospitality of ICU's early leaders at the construction site in 1951. We rejoice and praise the Lord with all who have been and are involved with ICU now on this significant celebration of its 25th anniversary.

PREACHING CLINIC

By James T. Cleland



Mizpah

IF THIS column isn't up to snuff — whatever that means — forgive me. The editor is abruptly and urgently demanding my next effort — within a week. As for me, I am trying to loaf while recovering from sudden and unexpected surgery. I stayed in the hospital for ten days. Wonderful! No church services to worry about; no parties to attend; no Christmas crowds to buck; no visitors allowed. It was peace, perfect peace, with just enough pain to make one realize that he was on earth and not in heaven. What did

I do for ten days? I read — nine books. No theology, no homiletics. And one of the nine gave me the primer for this suddenly demanded article.

Have you heard of Beatrice Lillie, Lady Peel in private life, comedienne extraordinary, who has been acclaimed, properly rightly, as “the funniest woman in the world”? She has written her autobiography, now in paperback, entitled *Every Other Inch a Lady*, Dell, \$1.50. It is a thing of mirth and a joy forever. And its closing words, on p. 363, begat this article:

"Well, now, I must be getting along. Is there anyone for Venice? Till we meet again, God bless one and all. Happy landings.

In other words: *Mizpah!*"

DOES *Mizpah* recall anything to you? Isn't it a group of young Christians, in a circle, holding hands and commending one another to the care of God: "The Lord watch between thee and me while we are absent one from another"? But is that what the original *Mizpah* "prayer" meant in Genesis 31:49? Both the KJV and the RSV seem to put their imprimatur on it; and neither the exegete nor the expositor in *The Interpreter's Bible* examines the verse with any thoroughness. Moffatt translates: "May the Eternal keep a watchful eye upon us, when we are out of one another's sight!" The NEB agrees: "May the Lord watch between you and me, when we are parted from each other's sight."

What is the real story behind this so-called benediction? It may help when we realized that the persons speaking, Jacob and his uncle Laban, were the two horse-traders of the Old Testament, biblical David Harums. They have just made a treaty, a covenant, and there they stand, each hoping

to best the other. What they are saying in the *Mizpah* sentence, each appealing to his own God, is "May God keep an eye on you, you rascal, when I'm not around to protect my own interests." A footnote in *The Oxford Annotated Bible*, p. 40, sums the matter up: "The 'Mizpah Benediction' is a prayer that Deity would oversee the treaty (since neither Jacob nor Laban could trust each other) and guarantee that both would live up to the contract." I wonder if I should tell Beatrice Lillie? Do you use the *Mizpah* benediction? Have you ever preached on it? Will you? What will you say?

WELL, that started me off on other texts, commonly abused. The next which came to mind was the universally accepted story that Adam and Eve ate an apple in the Garden of Eden, and were dispossessed (Genesis 2:15-17; 3). The poet Browning refers to the apple in *The Ring and the Book*. There was a tailor in Glasgow, Scotland, who had a huge metal apple, appropriately colored, projecting from his shop as the emblem of his trade. After all, if it hadn't been for an apple, he might not have been in business. But the word in Genesis is "fruit," and one scholar suggests that

in the Near East it was more apt to be an apricot or quince than an apple. It's simpler, and truer to the text, just to stick to "fruit." One candidate for ordination, less conservative than Presbytery thought he ought to be, rallied the liberals to his support by his answer to one question put to him: "Do you believe that Adam ate an apple in the Garden of Eden?" The youthful candidate, with a quiet, but shrewd, honesty answered: "Moderator, Fathers and Brethren, I wouldn't like to be dogmatic about the nature of the fruit." He was ordained, on a close vote. What do you tell your folk about biblical apples?

ALL OF US have preached on the Good Samaritan (Luke 10:29-37). When you have him mounting the wounded man on his beast, what do you call the animal? Donkey? That is a normal and reasonable answer, for the ass was the ordinary beast of burden in Palestine. Dr. Moffatt uses "steed," which is too highfalutin for anything. I think I would prefer "nag." Phillips says "mule." But, why not "camel"? The camel was an "unclean" animal among the Jews (Lev. 11:4, Deut. 14:7). But the owner of this one was a Samaritan, and probably didn't want to eat it, anyway.

Yet, how does one lift a man beaten up by gansters, half-dead, on to a camel? Better stick to "beast."

HAVE YOU ever preached a total-abstinence sermon on "Touch not, taste not, handle not" (Col. 2:21)? If you have, you have been exegetically naughty on two counts. The first is that the words have, in their New Testament context, no reference at all, to alcohol as a beverage. Anyone who uses them to give biblical credence to a prohibition sermon is cheating at solitaire in public. He has plucked the text out of context and used it as a pretext. Second, the author of the epistle is *against* the three injunctions. He is angrily baffled that anyone who has died with Christ and risen with him would allow people to dictate to him such slogans as: "Do not handle this, do not taste that, do not touch the other" (NEB). They are examples of ascetic practices to which a Christian need not conform. (Read the next chapter of Colossians, verses 1-17, in the NEB. It's a bonny expression of what the Christian life, even on earth, is all about.) Let that prince of homiletics, John A. Broadus, have the final word on Col. 2:21: "There are many passages of Scripture when

enjoin Temperance, but this is certainly not one of them." Have you lost a sermon, or have you found one?

CONFESSION is said to be good for the soul, though bad for the reputation. Yet it keeps a man from the sin of pride. Do I myself ever abuse, misuse a passage? Yes. At all funerals I accept a rendering of one verse of the 23rd Psalm, that the Hebrew will not validate: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." Dr. Moffatt renders it:

"My road may run through
a glen of gloom,
but I fear no harm, for thou
art beside me;
thy club, thy staff — they
give me courage."

The NEB translates:

"Even though I walk
through a valley dark as
death

I fear no evil, for thou art
with me, . . ."

The Roman Catholic translation by Monsignor Knox reads:

"dark be the valley about
my path,

hurt I feel none while he is
with me; . . ."

The Psalm is not focussing on man's decease. It is worried about the journey on this earth. It is grateful that God

is willing to act as a good shepherd toward his wandering human sheep. Sufficient unto the day is the good thereof.

I have tried to ignore this Psalm at funerals, but I cannot. The kindred of the deceased wants it; the congregation wants it; I want it. I think now of an old Scotsman who came to ask me if I would officiate at his wife's burial. They had been married in Scotland, and he wanted a Scottish funeral. That meant to him the 23rd Psalm and the 2nd Paraphrase: "O God of Bethel." I guess he assumed that John 14:1-3, 27 would be read.

However, I never have *preached* on Psalm 23 as a promise of life hereafter, or of the companionship of God at, and through, death. In fact, I've never been quite sure what to do with this Psalm, since someone told me that it was written from the point of view of a sheep (verses 1-4)! But I'm going to continue to read it at funerals, without comment and with no fingers crossed, cooperating with the interpretation that Christian experience has read into it.

Now I guess I'll have to allow Beatrice Lillie to use the Mizpah benediction, as she learned to understand it, when a child. God bless her, and you all, too. Mizpah!

Hymnological "Hit Parade"

ON 16 September 1973, the Protestant congregations at K. I. Sawyer AFB, Michigan selected their favorite hymns. The poll was taken at each regularly scheduled worship service. A total of 326 votes were cast.

Announcement of the voting was made at the worship services on the preceeding Sunday. A notice about the poll was inserted in the Daily Bulletin, an official on-base publication, read by all personnel, during the following week. An article about it appeared in the base newspaper, *The Northern Light*, circulated on the weekend the vote was taken.

The ballot was printed at the bottom of the Sunday bulletin, on the page for announcements. Preceeded by an explanation, it gave an opportunity to each worshipper regardless of age to list his or her three favorites in order of preference. The first choice was to be given three votes, the second, two votes, and the third, one vote. Most voters listed three preferences, although some recorded only one.

For the purpose of the survey, the term "hymn" was broadened to include songs, choruses and psalms. Following the tabulation

of results by the chaplains, members of the adult choir prepared a background piece about each of the most popular selections to be read by selected individuals prior to the singing of the hymn. This narrative told of the author, composer and the circumstances under which words and music were written. These narratives and the musical selections replaced the sermon in the morning worship service on the last Sunday of September.

Only one vote separated each of the top twelve selections. Hence, all twelve were sung on Music Sunday. Although the usual one hour service was extended a few minutes, no one seemed to notice. The winner was "Amazing Grace" with nineteen first place votes. The runner-up was "A Mighty Fortress." Others ranking among the top twelve were (according to decreasing popularity): "Lord, Guard and Guide the Men Who Fly"; "What a Friend We Have in Jesus"; "The Old Rugged Cross"; "Rock of Ages"; "Holy, Holy, Holy"; "Just As I Am"; "Blessed Assurance"; "The Church's One Foundation"; "When Morning Gilds the Skies"; and "How Great Thou Art."

The biggest surprise in the balloting was the twelfth-place winner, "How Great Thou Art," a hymn not even included in the *Armed Forces Hymnal*. Written in Sweden in 1885 by Carl Bosberg and set to an old Swedish folk tune, the hymn was translated into several European languages, including Russian. Discovered in the Ukraine and translated by an English missionary, it was popularized in America through its use in Billy Graham's evangelistic meetings, other evangelical radio programs and Spiritual Life Conferences conducted in recent years by the USAF Chief of Chaplains.

Ties in the voting began at 13th place with "He Lives" and "Let's Break Bread Together," scoring seven first place votes. Tied at

14th were "In the Garden" and "All Hail the Power." "Sweet Hour of Prayer" and "Nearer, My God, To Thee" were in 15th place. The remaining sixty-two hymns received only a sprinkling of the total number of votes cast.

In addition to the lively interest created by this survey, the response indicated a wide diversity among "favorite" hymns. Protestant worshippers are continually asking the chaplains to include "more familiar hymns" in the Order of Worship. Such a request is obviously subjective. A hymn well-known to one person is often completely new to another. But now the Protestant chaplains at K. I. Sawyer AFB have some definite guidelines to follow when selecting music for their congregations. END

the **LINK** announces...

a new devotional feature called The LINK Pulpit. Military readers — chaplains and laymen alike — are invited to submit short sermons or devotional talks, suitable for use in personal worship or lay-led services. The best one received each month will be scheduled for publication and the contributor awarded \$25. Double-spaced typewritten manuscripts should be no longer than 1500 words. Seasonal material must be received at least four months in advance of the intended period of use. Manuscripts will be returned only if accompanied by self-addressed stamped envelopes. Send entries to The LINK Pulpit, 122 Maryland Avenue, N.E., Washington, D.C. 20002.

The Mystics Are Here

By John L. Kent

THOSE Americans who are relieved that the tumult on the campus has passed by and that the confrontations of dissident students have receded into history as the "turbulent sixties," had better take a deeper look at what's going on at our educational institutions.

American high school and college youth are now being indoctrinated with a new set of beliefs which this time do not attack merely the political sphere, but the religious and moral ones. And if the experience of the past is any guide, it's only a short step from the campus to the post, base or ship.

A dozen new "mysticism" cults have established branches on or around U. S. campuses and at *ashrams* (teaching centers) in the major cities. The group movements include Zen Buddhism, Sufism, Gurdjieffism, Eckankar, The Process, Erhardism, Movement of Spiritual Inner Awareness, Arica, Divine Light Mission and a half dozen varieties of Yoga.

These groups teach and practice a variety of occult philosophies. Some of them engage in faith healing and esoteric rituals that are supposed to bring the practitioner "peace of mind," "inner awareness," "enlargement of human potential" and the acquisition of mental powers not available to the unbelievers. The groups are not militantly against established religion. They tend to be either pseudo-Christian or polytheistic. Some of the Oriental and Eastern philosophies they try to teach have been reportedly discredited within Judeo-Christian circles.

MANY of the cults have obtained the active support of former New Left leaders and thus try to use these well-known youth movement figures as drawing cards. For example, Jerry C. Rubin, one of the "Chicago Seven" defendants who directed the riots at the 1968 Democratic National Convention in Chicago, is reported by the underground press to be experimenting with Bioenergetics and EST (Ego Self Transcendence or Erhardism).

Another New Left leader, Greg Calvert, a former Students for a Democratic Society (SDS) national secretary, has been seriously into Sufism and Gestalt Therapy. Rennie Davis, another of the "Chicago Seven," has become a devotee of Satguru (Perfect Master) Maharaj Ji and his Divine Light Mission. According to the underground press, Davis' "conversion" came about as a result of a "mystical experience dream" and a visit in Paris with Madame Nguyen Thi Binh, the Viet Cong delegate to the Paris peace talks of 1970-72.

Thus, it seems that the physical depredations of the SDS have been superseded by the spiritual and mental depredations of groups such as the Students International Meditation Society (SIMS), one of the fastest growing of the new cults. Like all the others, it is somewhat leftist-oriented and some of its local supporters are former New Left leaders.

The euphemistic name of the organization conceals its purpose. SIMS has been set up not by students but by Maharishi Mahesh Yogi, an Indian *guru* (teacher-leader). It is truly international and the "Meditation" in its name is a beautiful comfort word which allays any suspicion. Who could be against meditation?

SIMS is fast becoming a major part of the extra-cur-

ricular activities of thousands of students. Maharishi Mahesh Yogi, it might be recalled, was the "spiritual leader" proclaimed by the Beatles in the late 1960's as the savior of modern times. The four Beatles spent some time at the Maharishi's India retreat. The publicity brought out a number of Hollywood personalities, including Mia Farrow.

Maharishi was doing a land office business and putting in a lot of Western improvements such as running water, central heating and even indoor bathrooms, when bang! two of the Beatles — John Lennon and Paul McCartney — showed up on the Johnny Carson "Tonight Show" and said Maharishi was no good and they were through with him. Whether the disenchantment was financial or spiritual has never been revealed.

Despite this temporary setback, Maharishi has continued setting up local ashrams and now is reputed to have some 250,000 followers. Formal classroom-type instruction is the method of passing on the knowledge. A series of seven lectures costs \$75 for adults, but only \$35 for high school students.

SIMS teachings are basically Hindu mysticism with some "life can be beautiful" popular psychology.

In achieving meditation, a SIMS student is given a "mantra." This is a "word" of several syllables, that spells nothing. This mantra is secret and is repeated by the individual over and over until "he has reached a state of restful alertness."

Being sworn to secrecy about his mantra, the student becomes part of the cult. This has given rise to the criticism that SIMS is a secret cult.

Most of the other mystic cults are based either on Buddhism or on Sufism. *Zen*, for example, is a Japanese Buddhist system. Studying it was the "in" thing for the hippies in the mid-1960's.

ANOTHER form of Buddhist mysticism is *Yoga*, which is taught by hundreds of *gurus* all over the world. There is for example, the *International Sivananda Yoga*, *Kundalina Yoga*, and the *Vendanta Society*. Some forms of *Yoga*, however, are primarily exercises in physical and mental discipline and have no religious overtones. Many Christians and Jews are regular practioners of the system.

Sufism is an old mystical philosophy of Persian and Islamic derivation. Some Sufi followers (dervishes) whirl and dance to produce a state of religious ecstasy. *Gurdjieffism* (developed by G. I. Gurdjieff in the Caucasus region of Russia) is based on Sufism. *Meherism*, founded in India by Meher Baba, a Persian, has as its major injunction the slogan: "Don't worry, be happy." The British rock group, The Who, is a big supporter, and the rock "opera" *Tommy*, is purported to be based on Meher Baba's life.

The *Divine Light Mission* was introduced into the United States only three years ago. The movement today has 35 *ashrams* and 30 *premie* houses. (Premies are neophyte devotees who work for the movement for nothing except food and shelter.) The DLM was founded in India by the father of Maharaj Ji, a precocious boy, who today is only sixteen years old. He named the boy *Satguru* (perfect master) and prepared him to be the Avatar (God).

DLM is now reputed to have over 50,000 devotees, including some wealthy supporters who are keeping the Satguru in a style he couldn't live at in India. The underground press recently reported he owns two airplanes valued at over \$250,000, a couple of expensive imported cars, and considerable real estate. At Santa Barbara, California, the movement is building what is to become a "Divine City of Peace." A spectacular rally in Houston's Astrodome last fall attracted thousands of young people from all parts of the country.

THE most intriguing new mystic religion is known as *The Process*. The movement calls itself "The Church of the Final Judgment." It is headed by 37-year-old Britisher, Robert de Grimston. According to him, *Process* was started as a "non-religious therapy group."

The movement started with a group of about thirty young people who gave up their careers and became nomads, wandering over Europe, the United States and Canada. Their practices evolved into a mystic religion, with rites and costumes.

The group is now headquartered in New York and has branches in a number of U. S. and Canadian cities.

The tenets of the Processeans are embodied in their "Universal Law." This "Law" includes some unusual inter-

pretations of Christianity and adds some mystical touches plus an element of "new humanism" and an emphasis on "self-guilt."

The cult's *The Unity of Christ and Satan* states that "If someone hurts us, our instincts tell us that that person is bad and should be resisted and opposed. But the Universal Law tells us something quite different. It tells us that we have inflicted a similar hurt on someone else." This is doubletalk, argue the critics of *The Process*. A baby is choked by a drunken father because it cries. Is the baby equally guilty because it has inflicted a similar hurt on someone else?

The group's religious services are conducted in front of an altar. Much of the paraphernalia is like that used in Satanic rites, although the leader, de Grimston, insists his is not a Satanic cult. There are chants and singing of hymns, and the "worshippers" come forward and kneel before the priest.

The group considers itself a religious order. Its "ministers" are called Father and Mother. In New Orleans the local chapter has been engaged in "laying on of hands" (faith healing).

THESE is no doubt that the movements are making converts, especially among the young. The all-important question: Why? is difficult to answer simply. Some early opinion is that the interest in these cults (and many occult areas such as Satanism and Spiritism) is due in part to youthful search for personal identity in an increasingly depersonalized world.

Others say that some of the former New Left supporters (many of whom are now out of college) are disappointed at not being able to carry off the revolution in the United States and have retreated into mysticism as solace.

Still others are reported to be looking for answers to "life and death and human existence" that they failed to get at home, in church, and in high school and college. Religious leaders are quick to point out that such answers are readily available in the classic theologies of our great traditional faiths. The challenge, they say, lies in knowing what questions are really being asked and then finding ways of communicating the answers in honest and imaginative ways.

Chamber Theater— Chancel Drama Anyone Can Use

By Marcia Hill

THE USE of drama as a medium of worship is nothing new. From the morality plays of medieval days to the chancel productions of today, the church and the theater have often joined forces with superb effect. Unfortunately, however, drama in the church has too often been restricted to performances by traveling road companies or limited to congregations with theatrically-minded leadership.

One of the newer approaches to worship-drama extends the possibilities of its use to almost any chapel or church congregation. It is called *chamber theater*. This article explains the medium in enough detail to make its use possible without further instructions. It also includes a production-ready sample script.

Chamber theater — sometimes called *reader's theater* — is a dramatic production of literature which is not normally considered dramatic material or performed for an audience. It is ideally suited to many portions of the Bible. Used in a worship setting, it enables the congregation to *see* as well as hear the message. Bible characters take on genuinely human forms, often with great power.

The advantages of chamber drama are many. As can be seen from the script, the adaptation of material directly from the Bible is relatively simple. Cost is minimal. No royalties, of course, and no props, sets, costumes, make-up or special lighting. A 20-minute presentation — like the one offered here — can be used either *with* a sermon or *as* a sermon.

The ideal number of readers is six to eight, both men and women. Women can be assigned men's parts without difficulty. Each person, with the exception of Jesus and the Narrator, is assigned a number of different parts. The reader assumes the personality of each of the characters he plays as he reads those lines.

Readers, dressed in neutral-colored suits and dresses, are placed in a semi-circle, so they can interact. All props are pantomimed.

Black music stands serve well as reading stands, allowing the readers to gesture freely. Since scripts are used openly, the need for memorization — not to mention rehearsal — is minimal.

Only normal lighting is used. When necessary, all lights can be turned off at once to signify a transition or a "curtain."

A chapel group may experiment first with this production of the Crucifixion Story. If it goes well, the rest of the Bible awaits.



A CHAMBER THEATER PRODUCTION OF THE CRUCIFIXION according to THE GOSPELS

adapted by Marcia Hill

INTRODUCTION: (*To be read by one of the actors — this will explain the idea of the production to the congregation.*)

In a chamber theater production, people often assume more than one role. That is what will be done this evening.

NARRATOR: Jesus knew on the evening of Passover Day that it would. . . .

JESUS: (*Contemplating*) . . . be his last night on earth before returning to his Father.

NARRATOR: During supper the devil had already suggested to Judas Iscariot, Simon's son, that this was the night to carry out his plan to betray Jesus.

CHIEF PRIEST: (*Plotting*) At that very moment the chief priest . . .

REST OF
THE GROUP
OF PRIESTS:

(*Agreeing*) . . . and other Jewish Officials. . . .

CAIAPHAS: (*Pompous but wise*) . . . were meeting at the residence of Caiaphas the High Priest, to discuss ways of capturing Jesus quietly, and killing him . . . But not during the Passover celebration, they agreed (whole group nods their heads), for there would be a riot. That evening . . .

NARRATOR:

JESUS: . . . as he sat eating with the Twelve, he said . . . (*with great pain and agony in voice*) . . . One of you will betray me.

- NARRATOR: Sorrow chilled their hearts, and each one asked . . .
- PETER: Am I the one?
- 2nd DISCIPLE: Jesus, is it me?
- 3rd DISCIPLE: Is it I?
- 4th DISCIPLE: Who is it, Jesus?
- JESUS: (*With concern and sadness*) . . . He replied, it is the one I served first. For I must die just as was prophesized but woe to the man by whom I am betrayed. (*Jesus begins to pantomime serving Judas and looks into his eyes.*) Far better for that one if he had never been born.
- JUDAS: As soon as Judas had eaten it, Satan entered into him. (*At this point Judas turns his back on Jesus.*)
- JESUS: (*Looks at Judas*) . . . Then Jesus told him, hurry — do it now. (*Judas bows his head to signify that he has left. The rest of the disciples do not notice this action.*) And he took a cup of wine and gave thanks for it and gave it to them . . . (*Jesus begins to pantomime the bread and wine. He hands it to the disciples.*) . . . and said, each one drink from it, for this is my body. (*All the disciples are somewhat bewildered for they do not understand what all this means.*) And he took a cup of wine and gave thanks for it and gave it to them and said (*pantomime the cup*), each one drink from it, for this is my blood, sealing the New Covenant. It is poured out to forgive the sins of multitudes. Mark my words — I will not drink this wine again until the day I drink it new with you in my Father's Kingdom. (*All the disciples are basking in the love of Jesus — unaware of what is to come.*)
- NARRATOR: And when they had sung a hymn (*group may sing something appropriate or do not sing at all*), they went out to the Mount of Olives.
- JESUS: (*Warm*) And so I am giving a new commandment to you now — love each other just as much as I love you. (*The disciples are very confused.*) Your strong love for each other will prove to the world that you are my disciples.

Then Jesus said to them, tonight you will all desert me. For it is written in the Scriptures that God will smite the Shepherd and the sheep of the flock will be scattered. But after I have been brought back to life again I will go to Galilee, and meet you there.

PETER: (*Bold*) Peter declared, if everyone else deserts you, I won't.

JESUS: (*In warm correction of this brash man*) . . . Jesus told him, the truth is that this very night, before the cock crows at dawn, you will deny me three times.

PETER: (*More bold*) . . . I would die first, Peter insisted.

3rd DISCIPLE: Not I Jesus.

2nd DISCIPLE: You can count on us.

4th DISCIPLE: We'll always be around when you need us . . .

ALL DISCIPLES: . . . the rest of the disciples declared.

NARRATOR: And now they came to an olive grove called the Garden of Gethesemane . . .

JESUS: . . . and he instructed his disciples, sit here, while I go and pray . . . (*Warm*) . . . He took Peter, James and John with him and begin to be filled with horror and deepest distress. (*Nervous and frightened by what is ahead*) . . . And he said to them, my soul is crushed by sorrow to the point of death; stay here and watch with me.

NARRATOR: He went on a little further and fell to the ground and prayed . . .
(*All disciples bow their heads as if asleep.*)

JESUS: (*Ernest and looking towards Heaven*) . . . that if it were possible the awful hour awaiting him might never come. Father, Father, he said, everything is possible for you. Take away this cup from me. (*Jesus gains strength as he realized what he is asking*) . . . Yet, I want your will, not mine. (*He is calmer.*)

NARRATOR: Then he returned to the three disciples . . .

JESUS: (*Upset*) . . . and found them asleep. Simon he said. (*Peter is waking up. All the disciples now have their heads up and make motions as if they are trying to stay awake.*)
Couldn't you watch with me even one hour?

- (*Warning*) . . . Watch with me and pray lest the Temptor overpower you. For though the spirit is willing enough, the body is weak.
- NARRATOR: And he went away again and prayed . . .
(*All disciples fall asleep again by bowing their heads.*)
- JESUS: (*Much as before*) . . . repeating his pleading. Dear God give me strength . . . give me your peace. (*Brief pause.*)
- NARRATOR: Again he returned to them.
- JESUS: (*With compassion*) . . . and found them sleeping . . . for they were tired.
- ALL DISCIPLES: (*Apologetically*) . . . And they didn't know what to say.
- JESUS: (*Resigned but strong*) . . . Father, fill me to finish the task.
- NARRATOR: The third time when he returned to them. . . .
- JESUS: (*With a fatherly voice of understanding and love toward his children*) . . . he said sleep on get your rest . . . (*Judas raises his head and Jesus looks into his eyes. Then he warns the disciples.*) . . . But no! The time for sleep had ended! Look! I am betrayed into the hands of wicked men. Come! Get up! We must go! My betrayer is here!
- NARRATOR: And immediately, while he was still speaking . . .
- JUDAS: Judas, one of his disciples, arrived with a mob equipped with swords and clubs . . .
- CHIEF PRIEST: (*Smug*) . . . sent out by the chief priest and other Jewish leaders.
- JUDAS: (*Hesitant*) . . . Judas walked . . . (pretend the kiss) . . . over to Jesus and kissed him on the cheek in a friendly greeting.
- JESUS: (*With a touch of deep concern — possibly a tinge of anger*) . . . Then Jesus addressed the chief priests and captains of the Temple guards and the religious leaders who headed the mob. Am I a robber, he asked, that you have come armed with swords and clubs to get me? Why didn't you arrest me in the Temple? I was there every day. But this is your moment . . . (*with resignation*) . . .

the time when Satan's power reigns supreme. Then the mob led him to the home of . . .

NARRATOR: (Pompous) . . . of Caiaphas the High Priest, where all the Jewish leaders were gathering.

CAIAPHAS: Meanwhile, Peter was following far to the rear and came to the courtyard of the High Priest's house and went in and sat with the soldiers, and waited to see what was going to be done to Jesus.

PETER: But even though they found many who agreed to be false witnesses . . .

NARRATOR: FIRST

WITNESS: (Shake fists at each other) . . . They always . . .

SECOND

WITNESS: . . . contradicted each other.

PETER: (Becoming a little afraid) . . . Meanwhile, as Peter was sitting in the courtyard . . .

FIRST

WOMAN: (Inquiring) . . . a girl came over and said to him, you were with Jesus, for both of you are from Galilee.

PETER: (Loud and somewhat angry) . . . But Peter denied it. I don't know what you are talking about, he declared loudly.

PAUSE

CAIAPHAS: (With relief) . . . Finally two men were found . . . sighed Caiaphas.

FIRST

WITNESS: (Matter of fact) . . . Jesus declared, this man said, that he is able to destroy the Temple of God and . . .

SECOND

WITNESS: (Agreeing) . . . and rebuild it in three days.

CAIAPHAS: (Challenging Jesus) . . . Then Caiaphas stood up and said to Jesus, well, what about it? Did you say that, or didn't you?

NARRATOR: But Jesus remained silent . . . (Pause and less concern in voice) . . . Later out by the gate . . .

SECOND

WOMAN: (Accusing) . . . another girl noticed Peter and said to those standing around him . . . this man was with Jesus — from Nazareth.

PETER: (Louder and more frantic) . . . Again Peter

denied it, this time with an oath. I don't even know the man, he said.

CAIAPHAS: (*Demanding*) . . . Then Caiaphas said to him, I demand in the name of the Living God that you tell us whether you claim to be the Messiah, the Son of God.

JESUS: (*Calmly*) . . . Yes, Jesus said, I am. And in the future you will see me, the Messiah, sitting at the right hand of God and returning on the clouds of Heaven.

MAN: (*Baiting him*) . . . But after a while the men who had been standing there came over to Peter and said, we know you are one of his disciples, for we can tell by your Galilean accent.

PETER: (*Desperate*) . . . Peter began to curse and swear . . . (*Screaming*) . . . I don't even know the man, he said.

PAUSE . . .

CAIAPHAS: (*Angry*) . . . Then Caiaphas tore at his own clothing, shouting. Blasphemy! You have heard him say it! What is your verdict?

MOB: (*Getting louder on each word*) . . . Death! Death! DEATH!

SILENCE

NARRATOR: And immediately the cock crowed.

PETER: (*Remembering slowly but painfully*) . . . Then Peter remembered what Jesus had said, before the cock crows, you will deny me three times . . . (*Stricken with grief*) . . . And he went away, crying bitterly.

NARRATOR: Then the entire Council took Jesus over to . . .

PILATE: (*Very self-confident, even more so than the others*) . . . Pilate, the governor.

MOB: (*Volume increases but does not get to a scream*) . . . They began at once . . . accusing . . . accusing . . . him . . . him . . . This fellow . . . This fellow has been leading out people to ruin . . . to ruin . . . by telling them not to pay their taxes . . . taxes . . . to the Roman government . . . and by claiming he is our Messiah . . . Messiah . . . a King.

PILATE: (*Questioning*) . . . Pilate asked him, are you

their Messiah — their King?

JESUS: (*Calm, but tiring*) . . . Yes, replied Jesus, it is as you say.

PILATE: (*Curious*) . . . Then Pilate turned to the chief priests and to the mob and said, so that isn't a crime.

PRIESTS: The priests became desperate.

CAIAPHAS: But he is causing riots against the government everywhere he goes, all over Judea, from Galilee to Jerusalem pleaded Caiaphas.

PILATE: Is he then a Galilean, asked Pilate?

PRIESTS: When the priests told him yes . . .

PILATE: (*Glad to be rid of the matter*) . . . Pilate said to take him to King Herod, for Galilee was under Herod's jurisdiction; and Herod happened to be in Jerusalem at the time.

HEROD: (*Excited as if waiting for a show*) . . . Herod was delighted at the opportunity to see Jesus, for he had heard a lot about him and had been hoping to see him perform a miracle. He asked Jesus question after question, but there was no reply. (*Herod shakes head as he does not understand.*)

PRIESTS: (*Very angry and shaking fists*) . . . Meanwhile, the chief priests and the other religious leaders stood shouting their accusations . . . accusations . . . accusations . . .

HEROD: (*Disappointed that Jesus will not entertain him, Herod begins to mock*) . . . Now Herod and his soldiers began mocking and ridiculing Jesus; and putting a kingly robe on him . . . (*voice shows that he is tiring of the game*) . . . they sent him back to Pilate.

PILATE: (*With finality but not sure why*) . . . Then Pilate called together the chief priests . . . and other Jewish leaders . . . along with the people and announced his verdict: you brought this man to me, accusing him of leading a revolt against the Roman government. I have examined him thoroughly on this point and find him innocent. Herod came to the same conclusion and sent him back to us . . . (*almost pleading for understanding*) . . . nothing this man has done calls for the death penalty. (*Satisfied with his*

decision) . . . I will therefore have him scourged with leaded thongs, and release him.

NARRATOR: (*Voice getting louder*) . . . But now a mighty roar rose from the crowd as with one voice they shouted . . .

MOB: (*Getting louder with each cry*) . . . Kill him! CRUCIFY HIM! CRUCIFY HIM!

PILATE: (*Not understanding*) . . . Once more for the third time, Pilate demanded, why? What crime has he committed. I have found no reason to sentence him to death. (*Resolutely*) . . . I will therefore scourge him and let him go.

MOB: (*At maximum loudness*) . . . But they shouted louder and louder for JESUS' DEATH, and their voices prevailed.

PILATE: (*Still not understanding but with some authority says*) . . . So Pilate sentenced Jesus to death as they demanded. (*Watching with bewilderment in voice*) . . . And the crowd led Jesus away to his death.

NARRATOR: Two other criminals were led out to be executed with him at a place called the "Skull." There all three were crucified.

JESUS: (*In pain*) . . . Jesus on the center cross. (*Jesus assumes straight posture with both of his hands at his sides and does not move. The criminals assume similar postures.*)

FIRST

CRIMINAL: . . . and the two criminals . . .

SECOND

CRIMINAL: . . . on other side.

CROWD: (*With awe and anticipation*) . . . The crowd watched.

FIRST

PRIEST: And the Jewish leaders laughed and scoffed.

SECOND

PRIEST: (*Mocking*) . . . He was so good at helping others, they said . . .

THIRD

PRIEST: . . . let's see him save himself . . .

FOURTH

PRIEST: . . . if he is really God's Chosen One . . .

FIRST
PRIEST: . . . the Messiah.

SECOND
SOLDIER: The soldiers mocked him, too, by offering him a drink — of sour wine.

FIRST
SOLDIER: (*Mocking*) . . . And they called to him, if you are the King of the Jews, save yourself!

THIRD
SOLDIER: (*Mocking*) . . . A signboard was nailed to the cross above him with these words: "This is the King of the Jews."

FIRST
CRIMINAL: One of the criminals hanging beside him scoffed, so you're the Messiah, are you? Prove it by saving yourself — and us, too, while you're at it.

SECOND
CRIMINAL: But the other criminal protested. Don't you even fear God when you are dying? We deserve to die for our evil deeds, but this man hasn't done anything wrong. Then he said, Jesus remember me when you come into your Kingdom.

JESUS: (*Warmly*) . . . And Jesus replied, today you will be with me in Paradise. This is a solemn promise.

CROWD: (*Members of the crowd alternate taking sentences*) . . . The people jeered at him as they walked by, and wagged their heads in mockery. Look at you now! They yelled at him. Sure you can destroy the Temple and rebuild it in three days. If you're so wonderful, save yourself and come down from the cross.

ALL
PRIESTS: The chief priests and religious leaders were also standing around joking about Jesus.

THIRD
PRIEST: He's quite clever at saving others, they said.

FOURTH
PRIEST: . . . but he can't save himself.

FIRST
PRIEST: Hey there, Messiah! They yelled at him.

SECOND
PRIEST: You "King of Israel!" come down from the

cross . . .

ALL

PRIESTS:

. . . and we'll believe you.

NARRATOR:

About noon, darkness fell . . . (*lights out — totally black*) . . . across the entire land, lasting until three o'clock that afternoon.

PAUSE

JESUS:

(*With loud voice of anguish*) . . . Then Jesus called out with a loud voice . . . My God, my God, why have you deserted me?

MOB:

(*Quietly in amazement*) . . . Some of the people standing there thought he was calling for the prophet Elijah. (*Lights up — if possible.*)

FIRST

SOLDIER:

So one man ran and got a sponge and filled it with sour wine and held it up to him on a stick. Let's see if Elijah will come and take him down, he said.

JESUS:

(*Loudly but not screaming*) . . . Then Jesus uttered another loud cry, and dismissed his spirit . . . (*Jesus bows his head and does not move.*)

SECOND

SOLDIER:

(*With conviction*) . . . When the Roman officer standing beside his cross saw how he dismissed his spirit, he exclaimed, truly, this was the Son of God!

JOSEPH OF

ARIMATHEA:

(*Respectful but hurting from his loss*) . . . Late that afternoon Joseph from Arimathea, an honored member of the Jewish Supreme Court — who personally was eagerly expecting the arrival of God's Kingdom — gathered his courage and went to Pilate and asked for Jesus' body.

PILATE:

(*Quietly*) . . . And Pilate issued an order to release it to Joseph from Arimathea.

JOSEPH:

Joseph took the body and wrapped it in a clean linen cloth, and placed it in his own new rock-hewn tomb, and rolled a great stone across the entrance as he left.

NARRATOR:

(*With success and love in his voice*) . . . And three days later, Jesus rose from the grave . . . (*Now Jesus came to life and*

starts to walk off the stage and up the aisle — looking forward and upward to God) . . . to be hailed the very Savior of mankind. And he was followed by: (as these names are called off, each person rushed from the stage to follow Jesus up the aisle) . . . a fisherman . . . (pause) . . . a rich man . . . (pause) . . . a woman . . . (pause) . . . a priest . . . (pause) . . . and by a condemned soul . . . (Narrator looks around audience as he delivers the last line) . . . And by you? (Brief but powerful pause and then the Narrator goes up the aisle leaving an empty stage or pulpit area.) END



NEWS ROUNDUP

**Arthur
Carl
Piepkorn**

1907-1973



Chaplains and former chaplains of all faiths have been saddened to hear of the passing of the Rev. Dr. Arthur Carl Piepkorn on December 13, 1973. At the time of his death, he was Graduate Professor of Exegetical Studies at Concordia Seminary in St. Louis where he had filled faculty posts for 22 years. He is best remembered among chaplains, however, for his contributions as a leader of the army chaplaincy during the critical years 1941 to 1952. Especially as Commandant of the Chaplain School and President of the Chaplain Board, he made an impact still felt today. We invite your attention to an editorial tribute on page 2.

Groome and Malanowski Picked for General's Stars

In an early-year action, President Richard M. Nixon nominated to the Senate the appointments of two chaplains — one Air Force and one Army — to the grade of Brigadier General. They are Chaplain, Colonel, Thomas M. Groome, Jr., and Chaplain, Colonel Thaddeus F. Malanowski.

Chaplain Groome is presently serving as Command Chaplain, U.S. Air Forces in Europe, at Ramstein, Germany. Chaplain Malanowski was most recently as-



Chaplain Groome



Chaplain Malanowski

signed as Deputy Staff Chaplain, U.S. Army Europe and Seventh Army, in Heidelberg, Germany. Both of the selectees were picked to serve as Deputy Chiefs of Chaplains in their respective services.

A native of Greensboro, N.C., Chaplain Groome is a minister of the Reformed Church in America. He served as a line officer in the Army Air Corps in World War II, with duty in the US and the CBI theater overseas.

Following his ministerial edu-

cation at Western Theological Seminary, Holland, Michigan, he served as pastor of the Reformed Church in Lawyersville, N.Y.

Chaplain Groome re-entered the U.S. Air Force in 1951, and has served on continuous active duty since, with a variety of assignments in the U.S. and in Alaska, Germany and Greenland. He is a 1965 graduate of the Air War College, Maxwell AFB, Ala.

Prior to his present assignment Chaplain Groome was Chief of the Professional Division, Office of the Chief of Chaplains, Hq USAF for four years. Chaplain and Mrs. Groome are expected to move back to the Washington area from Germany in mid-summer.

Chaplain Malanowski, a Roman Catholic priest, is a native of Stamford, Connecticut. He completed his professional studies at St. Thomas Seminary, Hartford, Connecticut and St. Bernard Seminary, Rochester, N.Y. He was ordained in 1947 in Hartford. He served the civilian parishes of Immaculate Conception Church, Southington, Conn. and St. Mary's Church, Middletown, Conn. before entering the Army Chaplaincy in September 1950.

During his more than 23 years of active duty, Chaplain Malanowski has held many assignments, both overseas and in the United States.

He has already returned from Europe and assumed his new duties as Deputy Chief of Chaplains in the Forrestal Building in Washington.

Lawler Gets ROA Annual Award

Chaplain, Colonel, Edward R. Lawler, who heads the Air Force Chaplain Inspection Team at Norton AFB, Calif., has been honored as the Reserve Officers Association Chaplain of the Year. He was presented a plaque attesting



Chaplain Lawler

to the honor at the ROA's Mid-Winter Conference banquet in Washington.

A Paulist priest who calls New York his home, Chaplain Lawler has held key positions with the USAF Chaplain Board and in the Professional Division, Office of the Chief of Chaplains, USAF.

Balsam Joins JWB Staff

Rabbi Joel Balsam, a former Navy Chaplain, recently joined the staff of the Commission on Jewish Chaplaincy of the National Jewish Welfare Board in New York. Until the change, he had been engaged in the practice of law.

Rabbi Balsam will work with lay leaders and will assume other responsibilities formerly carried by Rabbi Victor Solomon, who departed the JWB post last summer.



Black Heritage Week at Bolling AFB, Washington, D.C., produced a generous contribution for the United Black Fund and thanks from UBF president Calvin W. Rolark to the base commander, Col Duane Erickson. Chaplain, Lt Col, John E. Rasberry (c) was chairman of the base affair.

Prayer Breakfasts, coinciding with the annual National Prayer Breakfast in Washington, were conducted at U.S. military installations worldwide on January 31, 1974. Principals in the Carlisle Barracks, Pa., event were (l-r) Colonel Raymond L. Cook, program chairman; Major General Franklin M. Davis, Jr., Commandant; Brigadier General Calvert P. Benedict, main speaker; and Chaplain (COL) Corbin Ketchersid, Catholic chaplain.





Dr. A. Ray Appelquist (l), Executive Secretary of the General Commission on Chaplains, was named Alumnus of the Year 1973 by the Bethel College Alumni Association in St. Paul, Minnesota ceremonies. The plaque, presented by the association's president, Bill Malam, cited Dr. Appelquist for "inspirational leadership in the life of the church."

CAP Chaplain, Lt Col, Edwin J. Horney was honored as the 1973 Outstanding Unit Chaplain by National Chaplain, Colonel, Ralph R. Pace, USAF and Colonel Louisa Morse, Delaware Wing Commander, CAP.



Rogers Named VA Deputy Chaplain

Chaplain James E. Rogers of the Columbia, S.C. Veterans Administration Hospital has been appointed Deputy Director, Chaplain Service, by the Administrator of Veterans Affairs, Donald E. Johnson. Chaplain Rogers assumed his new duties on December 2, 1973.

The North Carolina native, a



The Rev. Malcolm McCullough, Chaplain-General for the United Churches in the Royal Australian Army paid a visit to the Chaplains Memorial Building during a recent tour of the U.S.



Chaplain James E. Rogers



The Rev. Barbara Chaapel, assistant chaplain at Dickinson College, was the speaker at a recent meeting of the Carlisle Barracks PMOC. Welcoming her are Chaplain (LTC) Kermit D. Johnson and COL Richard E. Leonard, PMOC president.

Methodist clergyman, entered the VA chaplaincy while still on terminal leave at the close of WWII, having served as an Army chaplain for 40 months. He has been very active in the American Legion and the Disabled American Veterans, both at state and national level. He has also served as Wing Chaplain in the Civil Air Patrol.



Over 107,000 South Korean soldiers have been baptized into the Christian faith during the past two years, according to Dr. Hugh M. Miller (above-l) Chairman of the General Commission on Chaplains, who visited chaplains in the Far East last fall. Dr. Miller participated in a mass baptismal service in an artillery regiment near the demilitarized zone in which 2035 officers and men were baptized after completing a year of preparatory study. 80% of this unit is now Christian. Non-Christian members of the regiment served as guards during the service.





BOOKS

PUBLISHERS' ADDRESSES
AT END OF BOOK SECTION

O.S.S. by R. Harris Smith. Dell Publishing Co. 1973. 458 pp. \$2.95 paper.

Smith's political history of the Office of Strategic Services is now available in paperback. It is the most recent and very likely the best study available on the work of America's intelligence program as established in World War II. An eye-opener in many ways. An incredible number of OSS people moved on after World War II to positions of prominence in government, business, and education.

ARA

The Gospel of Luke: A commentary on the New Testament in Modern English by John Drury. Macmillan. 1973. 220 pp. \$1.50 paper. **The Epistles to the Corinthians: A Commentary on the New Testament in Modern English** by E. M. Robertson. Macmillan. 1973. 154 pp. \$1.50 paper.

These are two volumes in a series of commentaries accompanying the appropriate portions of J. B. Phillips' translation of the New Testament. Phillips says that the men chosen to do this series "are sound in scholarship . . . but . . . are concerned primarily with the pastoral value of the work." These are fresh and worthy additions to the materials available for biblical studies and for devotional reading.

ARA

Silly Putty and Other Children's Sermons by William E. Parsons, Jr. Abingdon. 1973. 112 pp. \$3.00.

Navy Chaplain Bill Parsons knows how to get on the wavelength of children. These are delightful stories with a helpful application, sort of a religious "show and tell."

ARA

God is My Pilot by John W. Coffey, Jr. Thomas Nelson, Inc. 1973. 88 pp. \$2.50.

An Air Force pilot retired after twenty years service and then completed seminary. Now, as a Lutheran pastor he speaks to all service personnel through a book of meditations drawing heavily on military scenes and themes. The author reveals his firm and vigorous faith. His book is a useful devotional book and an appropriate gift item for all men and women in uniform. **ARA**

Paulus by Rollo May. Harper & Row. 1973. 113 pp. \$5.95.

This is a personal portrait of Paul Tillich by one of his well-known students who became a close friend and also a public figure of some prominence in his own right. May's long association with Tillich adds to the authenticity of this valuable and informative narrative. However, May's intimacy with this man and his almost unrelieved fascination with him raises questions as to the adequacy of his summary of the brilliant but sometimes emotionally erratic theologian's life and thought.

ARA

The Inquisition by John A. O'Brien. MacMillan Publishing Co., Inc. 1973. 233 pp. \$6.95, hardback.

Father O'Brien, distinguished Catholic scholar and author-in-residence at Notre Dame University, has produced an intriguing study of the origins and extent of the Inquisition. A sober reminder of the cost of freedom and the tragic consequences of

intolerance.

ARA

From the Land of Sheba: Tales of the Jews of Yemen by S. D. Goitein. Schocken Books. 1973. 160 pp. \$7.50, hardback.

A new and revised edition, published first in 1947, of these folk tales and life stories of the Jews of Yemen, translated by Christopher Fremantle, collected and edited by S. C. Goitein.

The tales are grouped into three sections, dealing with the life of the people, their entertainment and education and stories of the past. Many of these are fascinating, most are unusual and all are interesting. They give a comprehensive picture of the oldest Jewish community in existence which remained entirely loyal to Jewish ways even though isolated for long periods of time. In 1949-1950 all of the Jews who had remained in Yemen were airlifted by "Operation Magic Carpet" to the State of Israel. In 1966, while visiting Tel Aviv, my wife and I had the opportunity of watching the beautiful and expressive dance of one of these late arrivals, quite different from other parts of that program which gave expression to the culture and heritage of Jews from various parts of the world, now citizens of the State of Israel. With this background the book had even greater significance for us.

Donald F. Landwer

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AND NON-BOOKS

LIST OF PUBLISHERS' ADDRESSES

Growth Counseling: Enriching Marriage and Family Life by Howard S. Clinebell. Abingdon. 1973. Four 60 minute cassettes. \$27.95.

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ON PAGE 2 (REVERSE)

1. TITLE OF PUBLICATION THE CHAPLAIN		2. DATE OF FILING 10/3/73
3. FREQUENCY OF ISSUE Quarterly		
4. LOCATION OF KNOWN OFFICE OF PUBLICATION (Street, city, county, state, ZIP code) (Not printers) 122 Maryland Avenue, N. E., Washington, D. C. 20002		
5. LOCATION OF THE HEADQUARTERS OR GENERAL BUSINESS OFFICES OF THE PUBLISHERS (Not printers) 122 Maryland Avenue, N. E., Washington, D. C. 20002		
6. NAMES AND ADDRESSES OF PUBLISHER, EDITOR, AND MANAGING EDITOR		
PUBLISHER (Name and address) The General Commission on Chaplains and Armed Forces Personnel 122 Maryland Avenue, N. E., Washington, D. C. 20002		
EDITOR (Name and address) The Rev. Edward I. Swanson 122 Maryland Avenue, N. E., Washington, D. C. 20002		
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B. PAID CIRCULATION		
1. SALES THROUGH DEALERS AND CARRIERS, STREET VENDORS AND COUNTER SALES	None	None
2. MAIL SUBSCRIPTIONS	6,925	6,925
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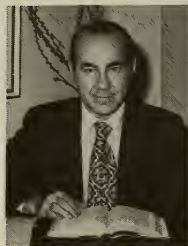
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